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THE NEW TEST OF CHRISTIAN CHARACTER TESTED,

OR,

THE BIBLE DOCTRINE OF TEMPERANCE:

BEING A CALM APPEAL TO THE SOBER AND CANDID JUDGMENT OF ENLIGHTENED AND UPRIGHT MEN, IN AN HUMBLE PLEA FOR TRUTH AND REASON, AND AN HONEST EFFORT TO PROVE, THAT THE DOCTRINE OF THE UNIVERSAL MORAL OBLIGATION OF "TOTAL ABSTINENCE" DERIVES NO COUNTENANCE FROM THE WORD OF GOD—AND IS NOT PERMANENTLY OR TRULY PROMOTIVE OF THE "CAUSE OF TEMPERANCE"—BUT, BASING ITS EFFORTS AT REFORM ON FALSE PRINCIPLES, IS REALLY AN ENEMY TO THAT CAUSE.

BY W. L. BRECKINRIDGE.

Consider what I say; and the Lord give thee understanding in all things.
2d Timothy 2d chap. and 7th verse.

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INTRODUCTION.

The reader will find, in the course of the following discussion, the circumstances which gave rise to it sufficiently explained. It may be proper, however, to say here, that it was commenced in the columns of the Protestant and Herald, without any expectation of its swelling to so great a size, or assuming its present more permanent shape. It was addressed to the Rev. S. S. McRoberts, at that time the Editor of that paper, and still the writer's much esteemed friend and brother in the Gospel. There has appeared no reason for changing that particular form of the discussion, and it has accordingly been retained here. The whole is offered for the serious consideration of all the friends of truth, into whose hands it may fall. Candid and just people will clearly ascertain its method and its aim, before they will condemn it. If any determine beforehand that I am wrong, I protest against their prejudgment of the case, and can only say with him of old, "Strike, but hear me." I go for free discussion. Nor do I perceive any good reason for exempting this particular subject from its scrutiny. I think that every doctrine, which is proposed for men's belief and practice, ought to be carefully weighed in the balances of truth and reason, and if it be found wanting, TEKEL ought to be written on it.

REV. S. S. McROBERTS:

Dear Brother—I have deemed myself required by the circumstances of the whole case, to give the amplest examination, which other indispensable and pressing engagements would permit, to the "Total Abstinence" question, as it has come up between us, particularly in the columns of the Protestant and Herald of the 25th ult.; and the paper containing it accompanies this note, for insertion in your columns as your convenience will allow.

This discussion was commenced under a fictitious signature—not for the purpose of evading responsibility, but of shunning the appearance of ostentation. In preparing this extended expression of my views, however, I have found it convenient to refer to persons and things with some freedom. On this account, I do not feel willing to retain the disguise of an anonymous writer, and now desire to appear, under my own proper name, before all who may choose to read this argument.

Some of our brethren, I may as well say here, with whom I have conversed on this subject, and who are worthy to be treated with great deference, have wished me to decline making these views public—alledging that although they be true, they may not be wholesome just now—that they are liable to be misunderstood, and thus to become extremely injurious—not that you, sir, or other intelligent and candid persons, but that the fierce and unscrupulous promoters of fanatical opinions—especially if they be personally unfriendly—will misrepresent my views, and calumniate me by saying that I am wilfully opposing temperance, and that drunkards and their allies will misinterpret my meaning, and, supposing me to be defending them, will take encouragement to pursue their dreadful and wicked courses. To such brethren I have said, and you will suffer me to repeat it here, to avoid, if possible, offending good men, that while the results suggested are not impossible in this instance, and would be very painful to me, they are only such as are very frequently inseparable from the defence of truth—that infinite wisdom has not taught men so to present even indisputable truth, as not to be liable to gross perversion—that the word of God itself does not so state its doctrines as to prevent the obdurate and perverse from misunderstanding their import, and taking occasion therefrom to commit sin. Thus Peter testified of his beloved brother, Paul, that according to the wisdom given unto him, that is, by Divine inspiration, he had written his epistles; and yet in them were some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. It does not appear, however, that Peter would have desired any of Paul's doctrines to be suppressed—on the contrary, he him-

self reiterated the expression of some of the hardest of them, and that in their strongest form. All of us who preach the truth, or who observe the effect of it on mankind, are familiar with instances of its perversion, even to making it the occasion of sin. I confidently defy the wisest, most learned and godly minister on earth, so to explain, defend, and enforce, some of the leading doctrines of the Gospel, as that men will not mistake and pervert them. It has not pleased God totally to hinder this abuse, and we cannot get rid of it while we love and proclaim the truth. It is not a sufficient reason, then, against holding or uttering an opinion, that some will mistake and pervert it, and by it encourage themselves in their sins, else you, and I, and all our brethren, ought to cease preaching the doctrines of grace. As to the matter in hand I desire, and have sedulously endeavored, to make myself understood; but if any will misrepresent, pervert, or mistake my meaning, I cannot help it, nor do I conceive that it is my fault. I am not the enemy, but the fast friend of temperance—as those very well know, who have been acquainted with my opinions or my conduct any time for the last fifteen years. And drunkards themselves, if they will become sober enough to understand plain English, and will read what follows, will clearly perceive that they may not rely upon me for encouragement and defence, and will find no apology for their vices in any thing that I have written. They must go elsewhere, if they would find one to excuse their shocking outrage upon their own nature, society, and God. My sincere desire is to promote the great interests of temperance and sobriety—to rescue them from the abuses, the discredit, and the ruin which their ignorant and imprudent advocates are bringing upon them—and, if such reasoning as I can urge will avail, to help to put them upon a rational and scriptural basis, that the weapons of our warfare, being not carnal, may prove mighty through God, to the pulling down of strong holds. There is nothing, in my opinion, in a moral or religious struggle, that may with greater propriety be termed a carnal weapon, and be held, therefore, to be proscribed of God, and likely, nay certain, to injure the cause which it is used to promote, than false views of truth, and false reasoning in ethics or theology. And I can repose no confidence in the ultimate usefulness of any scheme, which attempts to do men good by telling them only a part of what is true in the premises, and for the balance, substituting something that is false.

The main point of inquiry, then, touching the propriety of pursuing this discussion, I conceive to be this, viz: Are the views which I entertain, and here present, just and true, in the judgment of sound reason enlightened by the word of God? Of this every sensible and candid person will judge for himself after he has read them. They appear to me to be so, or I had never held them; and I must be allowed the same right to hold what seems to me true, that others claim, and no one may decide for me what I shall believe and express. I am entitled to be heard by all my brethren. If these views seem to them false, when they have carefully considered them, then they have only to reject them, and, if they choose, expose them. But no one

may, by authority, pronounce them false and forbid discussion. If I have not reached the truth, it may be struck out by farther investigation. Each person must also judge for himself, whether this discussion is *timely*. For myself, I deem it not a moment too early. The course of it will show, I think, that faithfulness to truth and reason in general, and to sound morals and temperance in particular, forbid longer silence. I feel that if I am to be blamed at all, it is for not speaking out sooner, and for bearing those assaults upon other interests, which I would not endure when directed to the gospel ministry. Besides all this, I have the counter testimony of many of our brethren, rebutting the views of those who would restrain me. Some of them have sneered at our silence, insinuating that we felt our views to be incapable of defence, and that we were unwilling to confront a public sentiment outraged by such opinions. The triumph of braggarts is always short—let such pass. Others, whose persons and whose views I sincerely respect, have seriously advised me to speak out—differing from me, some of them—others cordially concurring in my general views—the latter urging the public defence of these opinions, because they are true; the former, because those who hold them, owe it to themselves, and to their sense of truth on this subject, to do what is proper to justify their opinions, and their consequent position, before mankind. You are aware, too, that the call for the open and free public discussion of this subject, is strongly enforced, and the propriety of it fortified, by the action of the last General Assembly of the Presbyterian church. Our fathers and brethren, assembled in grave and sober council, solemnly warned the church that no countenance was to be given to the interference, of the total abstinence people, with the sacrament of the supper. Where the necessity, or the reasonableness, of uttering such a warning, if there were not decided danger of such interference? We will see before we are done, that such is the inevitable tendency of the radical principle of this movement, which is simply, the *universal moral obligation of total abstinence*. You will remember, too, that the same venerable body, with like solemnity, voted that no new term of Christian communion ought to be introduced on this subject. Where, I submit, the propriety or the reasonableness of such a vote, if there were not a tendency to the introduction of such a new test of christian character and standing—or, in other words, such a new term of communion? I commend to the special notice of my brethren, an extract from an article in the "Biblical Repertory and Princeton Review," recording the proceedings, and to some extent, the discussions of that Assembly. It appears, you will observe, under the sanction of those respected, learned and prudent brethren and fathers, who control the Repertory, and indeed is understood to be from the pen of one among the most distinguished of them, himself a member of the Assembly, and therefore, in all probability, an earwitness of what he records. I pray you to hear, mark and inwardly digest the same. If it prove heavy on the stomachs of any who deprecate a discussion of this subject, or of any who advocate the prin-

ciples which I resist, let them not blame me for the exposure—'twas in print before I ever heard of it. It is as follows:

"Complaints were made by brethren from various parts of the church of the disastrous effects produced by fanatical advocates of temperance. The authority of the word of God is slighted or openly contemned—the blessed Redeemer irreverently spoken of, the sacrament of the supper tampered with and profaned, ignorant and irreverent men set up as teachers of morals, the Sabbath desecrated by newly reformed, and in some cases, half reformed drunkards being allowed, in sacred places, to discourse on drunkenness—avowed infidels, virtual infidels, professors of religion, ministers of the Gospel, mixed up in the same voluntary organization, and the former often turning the action of the body in favor of their own evil peculiarities—the church set aside, the ministry denounced, temperance turned into a religion with its revivals, its conversions, its hymns, its new measures—a spirit of denunciation, slander and proscription indulged, combinations 'to break down' the conscientious opposers of these evils, by misguided public opinion—moral distinctions confounded, the end made to sanctify the means, and, in short, the devices of man, instinct with man's spirit, exalted above the ways and spirit of God. It is very obvious that if the church allow herself to be cowed much longer, if good men allow themselves to be cajoled into sanctioning what they know to be wrong, for the sake of effecting what thew know to be right, if they continue to associate themselves with bad men, and to sanction evil principles, evil measures, and an evil spirit, we shall soon see the foundations of our faith and hope overturned, and after having sacrificed truth, order and religion for temperance, we shall find that Satan has outwitted us, and religion will be gone, and little else than drunkenness be left. There are two principles which every Christian is ready enough to admit, but which many Christians practically disregard, which we should ever sacredly maintain. The one is, that the Bible is our only infallible rule of faith and practice, a rule by which we are bound as by the authority of God. It is, therefore, the very spirit of infidelity to set up our own opinions as to what is true or false, right or wrong, in opposition to the plain teaching of the word of God. The other is, that we should not do evil that good may come. These are very plain principles, and yet it is the neglect of them, which threatens to turn, and in some parts of the country has already turned, the temperance movement from a blessing into a curse—from a river of water into a flood of fire."

If the brethren who made these complaints, understood what they were uttering, I think here is call enough for free discussion, and ample investigation of the entire subject, and none may blame me for throwing in my mite. I pray God that good and not evil may come out of this discussion, and especially that it may tend to accelerate and not retard the progress, through the earth, of the true principles of temperance.

However much I differ from you on some questions, be assured that I am very sincerely and respectfully, your friend and brother.

W. L. BRECKINRIDGE.

Louisville, September 13, 1842.

THE NEW TEST OF CHRISTIAN CHARACTER TESTED,

OR,

THE BIBLE DOCTRINE OF TEMPERANCE.

Dear Brother:

Circumstances beyond my control have not permitted me to give earlier attention to your notice of my last communication. I say this so particularly that you may not deem my silence proof that I am "out of temper." I assure you that I am not sulky, I have only been very busy. I beg that you will accept this apology, as I suppose you will require some explanation—for I seriously think that this delay affords as good reason for charging me with rudeness and incivility, as any thing that I have written. I regret that you should have so mistaken me, for the misconception is injurious both to me and to yourself. My recollection is distinct that when the piece was written, I was not in a more unamiable mood than usual, and you know that although I am somewhat impulsive, I am not habitually ill-tempered. Wherein you think me angry, I deemed myself only jocose. I have, moreover, taken some little pains to ascertain the impression in this respect, which was made on other readers, and thus far have heard of no one but yourself, who was able to discern the slightest railing, ill-temper, or unkindness in it. And this has given rise, in some instances, to the surmise, that you are yourself in the case which you ascribe to me—the frequent chance of error and the clear exposure of its weakness, betrayed, that is, into that displeasure at one's opponent, which is due only to one's self, or to the bad cause which one has espoused, or the poor arguments which are all it affords. I certainly was not aiming to use "language *very* complimentary;" but it was just as far from my wish to use such as is "inappropriate to a friendly discussion of a great principle." I hope, therefore, that you will feel no offence, since it was not my purpose to give any. But if it be a matter of offence to you, that I deem your argument illogical and inconclusive, I will have to bear your displeasure, for I can neither think nor call it any thing else. And if you consider it rude for me to intimate that you have "missed the nib" of some arguments, and used a freedom with others, that is fatal to all sound reasoning, I can only say, that you will have to deem me even ruder still, for I propose to show some more instances in which you reason in a way having no sort of relevancy to the matter in hand—and others still, in which you rely upon considerations of no force, or force against you when they happen to be pertinent to the subject. But I hope you will, upon sober reflection, do all concerned more justice—for it

is carrying the matter rather too far, to require people to assent to false reasoning as a test either of friendship or good manners—at least for myself, I must say, that I was not brought up in such a school, and I am now too old to learn such refinement.

It is important to keep in our own view precisely what we are disputing about. I sincerely hope, too, that the origin and the exact point of our discussion will be borne in mind by all who read it. Some weeks ago, you thought proper, in the exercise of your discretion, and under your responsibility, as Editor of your paper, to represent ministers of the Gospel who do not join total abstinence societies, or in other words, *take the pledge*, as lagging behind in a good work peculiarly within their sphere—nay, as opposing a good thing, and as censurable in that behalf. I took the liberty, modestly, I think—not offensively I believe, in any way—to express a doubt of the justness of your censure, and to say that no one can be deemed blameworthy herein, unless it can be shown from the word of God, that it is a Christian duty to take the pledge, or if you prefer, that total abstinence in fact, and in the public promise to maintain the practice of it, is rendered obligatory by the Bible. You, in effect, admitted this last position, and undertook to establish the Christian, and especially the ministerial obligation, as derived from the Scriptures—both of us holding that they are our only source of proof, and referring the question to their decision. Then the question before us is *not* whether drunkenness is a sin. We agree perfectly that it is a great sin; nor is the question, whether it is a Christian duty to drink certain liquors—for we agree perfectly, that people are not under obligation to use intoxicating drinks—I mean as a beverage, so far as I understand that rather indefinite and equivocal term—for you have clearly shown in your discussion some months ago, with one of your correspondents, that wine, strong enough to intoxicate, must be used at the Lord's table under certain circumstances; and doubtless we would agree that cases may arise in which it would be one's duty to use even Brandy or pure Alcohol as a medicine.

The questions before us are rather these: Does the Bible, our only rule on such subjects, represent the personal habit of total abstinence from all drinks that can intoxicate, as a Christian duty? Does it represent associated effort, with a view to render that personal habit universal, as a Christian duty?

I may add, without introducing new matter, only bringing more definitely into view, what we are disputing about, this other question: Do the Total Abstinence Societies, offer such a form of associated effort, as, according to the Bible, makes it every one's duty to take *their pledge?* You must be understood to have assumed the affirmative of these questions, and to have entered on the defence of that position. You will not then regard me as making any new issues, or presenting the general question in any new form, when I proceed to discuss it in the precise view of these three particular questions.

And to give greater clearness to my meaning and argument, I propose to take them up severally and in order, as the heads of my discourse. Then,

I. Does the Bible, our only rule on such subjects, represent the personal habit of total abstinence from all intoxicating drinks as a Christian duty?

To bring the subject distinctly to view, I propounded several questions, which, with your answers to them, I will here notice, so far as it may seem to me to facilitate this discussion. The first of them was this: ***Did Jesus Christ countenance the use of wine when he was on earth in person, and such wine as total abstinence societies do absolutely forbid?*** Twice I proposed this question, with the others, in vain; at length, being for the third time pressed, you reply to this one, "we answer that Christ did countenance the use of wine, but no where enjoined its use as a christian duty. We have no evidence that the wine which the Saviour made or used would intoxicate. We have no evidence whatever that it was the sort of wine in common use among us. This must be proved before we can admit the relevancy of the Saviour's example."

Now here, I humbly conceive, is a jumble of things as complete as even adulterated wine can be. You clearly admit, however, that our Saviour countenanced the use of *wine*. But then you suggest a doubt whether it was capable of producing intoxication, and demand the proof, with which you connect a kind of timid denial that it was the sort of wine commonly used in this country; and with it all you mix up a flat denial of his *enjoining* the use of it as a christian duty.

Now as to his enjoining it, you might just as well, for its pertinency to the matter in hand, talk about Melchisedeck.

I pray you, was any one saying any thing on that subject, and did any one ever pretend to say, that it was enjoined? The question is not of *injunction*, it is of *prohibition*. Did our Lord prohibit it? Or, instead thereof, did he, countenancing the use of it, leave every one to do as he might choose about the matter, leaving the people, for example, at the marriage, where he created wine by a miracle, to partake or not, as inclination, health, &c. might dictate?

Such you will not deny was the fact; and you must at the same time admit, that while each one might have acted with propriety on *such* considerations, it would have been a great indignity to Christ for any one to have pleaded conscience or philanthropy for his abstinence. There is a very wide difference between the allowableness of doing a thing simply, and the allowableness of the reasons which prompt it. In other words, there are many things proper to be done; but yet not to be done on certain grounds, or under the influence of certain reasons or motives—marriage is allowable, but to marry *for money* is not good. It may be allowable to abridge men's liberty, or even to destroy human life, but not from tyranny or malice. Then I conceive that one of the company at the marriage in Cana of Galilee, who had held the present *teetotal* views, would have impeached the principles and character of the Saviour in no very equivocal manner, by refusing

upon a principle of humanity, morals, or *religion,* to partake of the wine then created; and I do not perceive that the case is materially changed as to one refusing wine *now upon the same grounds*—since in every view and application, Jesus Christ is the same, yesterday, to-day, and forever. If the thing have been *countenanced* by the Lord as a thing of personal habit or indulgence, and then left to the choice and discretion of each individual, to use or abstain, what does it avail to say, that he never *enjoined* it? Let a Shaker censure you for the mere fact of your marriage, and to rebut his charge, you ask him, does not the Bible *sanction* marriage, and he should answer, true, but it never *enjoined* it! would you hesitate to say that he was already, at least on that point, run down in the argument?

As to the wine, so called, which is commonly used in this country being the sort of wine used by our Lord, I presume no one says it is; and you need not have hesitated to say so. But that has no relevancy to the question under discussion. Admit that what is commonly passing here under the name of wine, is adulterated with drugs, whiskey, logwood, and what not, it has nothing to do with the subject, which is, does the Bible countenance the use of *wine?* You distinctly admit that it does. The part of my question which says, "and such wine as total abstinence societies absolutely forbid," I presume, although with some hesitancy as to your meaning, you are to be understood as answering in the negative. For having said that our Lord countenanced the use of *wine,* you raise a doubt as to what wine is. Clearly the wines of Palestine were not like much that is called wine here; but upon that supposition you start a doubt of the intoxicating power of the wine countenanced by our Saviour. You are the only intelligent and candid gentleman within my knowledge who takes that view, although I know some of great parts and attainments, who cordially take the pledge, and adopting the practice of total abstinence, urge it with much zeal and ability on others. I was well aware that many persons have taken this ground, but I had supposed that all whose knowledge was not rendered useless by fanaticism, had ceased to defend it. This branch of the question, which has, as you know, been very fully discussed and with great ability, opens too extensive a field of enquiry, to be explored by us at this time. If, however, you insist that the scriptures countenance the use of only such juice of the grape as is incapable of producing intoxication, and attempt to decide this general question upon that point, I will hereafter, if spared, and permitted to use your columns, pursue that enquiry at length.

In that event, I doubt not that it can be made plain to all sensible and unprejudiced people, that the sacred scriptures represent as *innocent and in no degree displeasing to God, the temperate or moderate use of such a juice of the grape as is capable of producing intoxication when immoderately used.* That is, that the wine of the scriptures possessed an intoxicating quality, and that fact did not render their moderate use injurious to man or offensive to God. On the contrary, that the Divine Being directly and indirectly encouraged such use of them. In the mean time it may sufficiently appear

that the wine of the New Testament was an intoxicating liquor, if we recall a few passages, thus—"Others mocking, said, these men are full of *new wine.*" But Peter said, "These men are not *drunken,* as ye suppose, &c." In like manner, Paul, exposing the intoxicating qualities of the wines of that day, thus—"Be not *drunk* with *wine* wherein is excess," &c. So our blessed Lord said, "No man also, having drunk old wine, straightway desireth new, for he saith the old is better." And this you will observe, (Luke v. 39,) was said precisely in connection with a parable or illustration of Divine Truth, drawn from the fermenting properties of the juice of the grape. And this process of fermentation, you are aware, is a spontaneous, early and rapid process, after the juice has been expressed, and is nature's method of generating or evolving alcohol. Thus our Lord, in the verses immediately preceding that just quoted, says: "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old; and no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles and both are preserved." And the rich and generous quality of the wine produced by miracle at the marriage is thus attested: "Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now:" (John ii. 10.) And the sacred writer adds, "This beginning of miracles did Jesus, and manifested forth his glory, and his disciples believed on him." That is to say, the manifestation of his glory, and the occasion of confirming the faith of his disciples, was his production, by miracle, of that superior wine, the very mention of which is odious to many men, and the very sight of which, you have told us, Solomon forbids! And this view of the intoxicating qualities of the wines of Palestine in that day, is confirmed by the testimony of one well acquainted with that country at the present time. Says Rev. Eli Smith, Missionary in Syria, of the American Board, "The wines now in common use in Palestine, in Mount Lebanon, and in all the countries around the Mediterranean that I have been in, are fermented and do produce intoxication. * * * * Of the inebriating effects of the wines of the Mediterranean, we have often painful evidence. * * * * I have never found any unfermented wines now used in those countries. I recollect indeed that in travelling through Asia Minor, I frequently quenched my thirst with an infusion of raisins; but it was never called by the name given in Turkish to wine, but *raisin water.*"

Now I do not doubt that our readers generally hold, although you question it, that our Saviour when he was on earth in person, in perfect conformity with all past expressions of the Divine mind on that subject, did countenance the use of wine, and such wine as total abstinence societies do now absolutely disallow. I presume the most of our readers have never doubted it; but if any did, the scriptures now quoted, illustrated by the unimpeached testimony of Mr. Smith, will be deemed sufficient to establish

the fact. Here then we have these societies taking ground against the Lord, for that which he countenanced as innocent; which he encouraged by word, all through the Bible, by personal example and by miracle, to produce the means of indulgence, that is, the moderate use of wine as a beverage; wine which would intoxicate if taken immoderately; that very thing the total abstinence societies disallow. Is it then incorrect or unkind to call them unscriptural? Do the word of God and the example of the Saviour secure to mankind a scheme of sound morals? Is it then going too far to call these antagonist teachers immoral, since their ethics are the reverse of his? He promoted the use of wine as innocent and useful; they denounce it as blameworthy and injurious. He used it himself, for said he, (Luke vii. 34,) "John the Baptist came, neither eating bread nor drinking wine, and ye say he hath a devil; the son of man is come eating and drinking." (What, I pray you? Clearly, the same that John had not—the son of man is come eating bread and drinking wine,) "and ye say behold a gluttonous man and a wine bibber." Then he used it himself; but these societies declare total abstinence from it a moral obligation—a christian duty—the only way to resist intemperance, to avoid alliance with the workers of iniquity, and to put one's self out of the circle of drunkards and their abettors. That is in effect, and there is but a step to the conclusion—the Saviour of mankind pursued a course in his day which is now immoral in its tendency and influence—a course which you strongly intimate he would change considerably, if on earth again, else he would be found among the drunkards, and the vilest of mankind, not to reform, but to encourage them—not to save, but to destroy them, by a corrupt and dangerous example. I do not know what others call this, I call it horrible.

And the charge against these societies cannot be evaded by saying that they take no such ground as intimated. You are too candid to deny, that the ground commonly taken by them, goes to fix a violation of christian duty on such as refuse the pledge.

The very point of this discussion is, whether good men, especially ministers, are not violating their solemn obligations to God in withholding their names and influence from this movement. You have already tried to show that christian duty requires them to join it, and you strongly intimate that such as do not, are on the drunken side, in the conflicts of temperance, moving under the banner of the drunkards and their allies. Some go so far as to question the personal sobriety of the recusants. In some places the PLEDGE has been made a term of christian communion; and even in this region, where total abstinence people have the infection in as faint a type as elsewhere; indeed are more moderate than is common in many other places, hard thoughts are entertained by persons, towards their christian friends who decline the pledge—their piety rather questioned—at least their zeal, activity and faithfulness deemed questionable.

But the ground of the *moral duty* of total abstinence, has been distinctly taken by the most respectable bodies ever convened in this country on that

interest—thus: "The National Temperance Convention met at Saratoga Springs, July, 1841, determined concerning '*moral obligation.*' That the tendency of all intoxicating drinks to derange the bodily functions, to lead to drunkenness, to harden the heart, sear the conscience, destroy domestic peace, excite to the commission of crime, waste human life, and destroy souls; and the rebukes and warnings of God in his word in relation to them, in connection with every law of self preservation and of love, impose upon *all men*, a solemn MORAL OBLIGATION to cease forever from their manufacture, sale and use, as a beverage, and do unitedly call upon us, as men and as christians, not to pause in our work until such manufacture, sale and use, shall be universally abandoned." "Here then," says Dr. M'Carrell of New York, whose discourses I wish you would read, and still more, I wish you would answer—"Here then," says he on this resolution, "by the highest authority known to the cause, it is declared to be the solemn moral obligation of all men, to cease forever from the manufacture, sale and use, of all intoxicating drinks as a beverage. * * * This is substantially the ground of all those who urge entire abstinence as a duty, in order to the cure of intemperance; and those who take the ground of expediency, arrive at the same result, after taking one step farther round. If the thing be a duty on the ground of expediency, it is a sin not to perform that duty; and consequently all who do not practice this abstinence, including the Saviour himself, are sinners." Indeed it is too notorious to be questioned, that the societies generally are formed on this principle, viz: that total abstinence from all that can intoxicate, is the only safe and effectual way to suppress intemperance and to promote the opposite. "Consequently, those who do not adopt this principle and take this stand, reject the only safe and efficient means of promoting temperance, and are therefore aiding and abetting intemperance." That is to say, the wise and benevolent Saviour himself, who countenanced the use of wine, and did not therefore take the stand of total abstinence, was either ignorant of, or rejected, the only safe and effectual way of arresting intemperance—from which I argue, either that we live in a *very* enlightened age, or that all this is profane and blasphemous irreverence towards the Son of God.

I ventured to ask you, whether in your view it consists with just reverence for the Saviour's character, to decline, under the pretence of a sense of moral obligation, any thing which he sanctioned? You promptly answered, no; but immediately you raise a mist by asking for the evidence that the wine sanctioned was any more than the pure juice of the grape. Suppose it was not, just that and nothing more, what then? Do you mean that the pure juice of the grape is incapable of producing intoxication, or incapable of fermentation? Or do you intend to assume Mr. Delevan's very interesting and sensible position, that after the process of fermentation, the juice of the grape is no longer the juice of the grape? What it is then the juice of, I believe he does not deign to show, but negatively is very sure it is not the juice of the grape; just I suppose as a modest good man, when his

mind has been fermenting, until he has grown wise above what is written, is not a man any more. The intoxicating properties of the wine used by the Saviour, have been sufficiently shown. We pursue, therefore, the main point just here—that is, the irreverence of pleading conscience for avoiding, as a violation of moral obligation, an act in common life which he encouraged and approved. Such a question can hardly be argued, it is so plain in the mere statement of it. If he gave people wine to drink, was it wrong for those people to drink it? You would hardly say it was. But if one of them had said, "my conscience will not allow me to drink this wine—not because it is absolutely, in itself, a thing sinful to drink wine—but because many people get drunk on wine, and drunkenness is a great evil, and cannot be stopped as long as people drink wine; other means have been tried and all have failed, and now the benevolent are trying the principle of total abstinence, and I wish to throw my influence on the right side. I cannot, therefore, partake of this wine and countenance the intemperate, and tempt the unwary; you must excuse me." I pray you, would this consist with due reverence for the Saviour's character? By his precepts, his gifts, and his personal example, he continued to keep up in the minds of the people about him, the impression of the innocence of the moderate use of wine, and its consistency with holy living, and a devout spirit. Is it respectful to him, to call it a violation of moral obligation? He did sanction the temperate use of wine. I deem it irreverent in you to intimate, that to say he did is to class him with drunkards. You may say that your brethren, who will not sign the pledge, are on the drunkard's side; but this is only to censure men, unjustly in this particular, but no more severely perhaps than we may deserve on other subjects, seeing that in many things we all offend; but to say that such a thing being true, which is certainly true, the Saviour stands among the drunkards, seems to me a calumny on God.

In this connection you refer again to the views which you ascribe to the apostle Paul on this subject. "Paul, you say, recommended total abstinence from wine, the very thing we recommend, and therefore A. B's, charge of want of reverence falls as heavily on him as it does on us." This appears to be a very favorite argument with you, and one relied upon with great confidence. It deserves, therefore, a special consideration.

I presume it is based in your mind, as others, of your views have based it, on two passages, (Ro. xiv. 21.) "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak;" and 1 Cor. viii. 13—"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I find so clear an examination of this point, prepared to my hand, that I beg to introduce it here; it is from the discourses of Dr. McCarrell, already referred to. He says of these two scriptures: "From these testimonies it is urged that the apostle lays down the general principle in morals, that if another person abuses his privileges we ought to abstain from using ours, in order to his reformation. To this argument I reply: 1st. Neither of these texts has any reference to the question of temperance. There is not, in any of them, the remotest allusion to that subject. The subject in Romans, is the distinction of meats formerly established by the ceremonial law; that in Corinthians, the propriety of using meats that had been offered in sacrifice to idols. Now it would violate all the laws of interpretation, and of evidence, to interpret a general expression on one subject, so as to contradict explicit and numerous decisions of the point in question, by the highest authority on another subject. Such general expressions must always be limited by the subject and connexion, as well as by other truths established by the same authority. 2d. If the apostle had entertained the same views of the impropriety of using wine as a beverage at all, as total abstinence men do, he would not have suspended the injunction to abstain, upon mere contingencies, which may happen to one man and not to another, and to the same person at one time and not at another. Instead of making the prohibition conditional, he would have made it absolute; and the fact *that he did not do so*, demonstrates that the mind of the *spirit*, whose amenuensis he was, differed entirely from the mind of these *men*. 3d. If the cases involved in these passages are parallel with the present controversy, then the apostle has decided the question in favor of those who say it is right to use these things. He says, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself," Rom. xiv. 14. And again, "as concerning the eating of those things that are offered to idols, we know that an idol is nothing in the world, and that there is no other God but one; for though there be that are called Gods, whether in heaven or on earth, (as there be gods many and lords many;) but to us there is one God, the Father, of whom are all things, and we by him. Howbeit there is not in every man that knowledge:" 1 Cor. viii. 4–7. He who eats has knowledge; he understands the case aright. He who refuses is a weak brother, laboring under an illinformed conscience. "And through thy knowledge shall thy *weak brother* perish, for whom Christ died." He says again: "Let not your good be evil spoken of:" Rom xiv. 15. But if this good is never to be enjoyed without sin, wherein consists its goodness? The duty of receding from one's right out of regard to the good of others, can only be occasional and partial. A right which can never be used without sin, is a contradiction. 4th. The exposition of these men would require the apostle to abstain from wine both at the Lord's supper, and as a medicine—contrary to his own decisions in those cases—inasmuch as some men, in those days, thought it wrong to use any thing whether flesh or wine, that had been offered in sacrifice to idols, or had been prohibited by the ceremonial law. For the same reason, as soon as the Encratites appeared, the whole church ought to have abandoned the wine in the Lord's supper, because the use of it stumbled these men. 5th. But why multiply words on this subject? Total abstinence men do not believe themselves. If, as they apply this passage, Paul enjoins to use neither meat nor wine, if a brother abuses them; then they ought never to touch meat, inasmuch as

many persons injure themselves by their manner of using it. Indeed, meat is the principle subject to which the remark of the apostle is applied. But who do this? Not even the Grahamites. They do it for their own good; the apostle enjoins it, according to this exposition, for the good of others. And those who have not yet gone the length of abstaining from wine at the Lord's supper, are inconsistent with themselves; for some of their *weak* brethren think it very wrong to use it there. We have seen, then, that the passages of sacred scripture which are referred to in support of the doctrine of the modern Encratites, instead of helping their cause, gives additional testimony against them."

I ventured farther to ask—did the Saviour by precept and example, legislate for all future ages, having clearly before his mind, the peculiar condition and obligations of his people in all time? You answer yes, which settles the question; and so you deem it, unless you qualify your admission; whereupon we are brought back to the old hiding place, that our Lord did not *enjoin* the use of wine; to which is added the notable and highly pertinent consideration, that he did not forbid abstinence from it; and therefore with strange conclusiveness of reasoning, it is implied that we are at liberty to assume the teetotal ground. For if that be not the meaning of the abstinence in question, we have another instance of irrelevancy of reasoning more extrordinary than any yet. But the matter in hand is this very enquiry—does the proper application to *us* of the Lord's precepts and example, as our *law*, leave us at liberty to say that it is wrong to do, in the common affairs of human life, what he encouraged and led the people to do in his day? In that day it was no violation of christian duty or moral obligation to use wine temperately, for there was the Saviour's warrant and example for so doing. The question is, have our relations to him so changed from those sustained by his people then, that we may not, without a breach of christian duty, do what they did? I confidently say they have not. In all personal acts in which his example was meant to be applicable to his people, and in whatever way it was intended to apply to them, it is as really and as closely applicable to us now as to the people about his person, when he was in the flesh. And so of his precepts in all respects, in which the words of his lips were meant to instruct his people, and lead them to just principles and pure living; they are as binding on us, and as pertinent to us as to them of old.

That is to say, in these respects, the precept and example of the Lord when he was on earth, are to all succeeding ages, *law*—the acts of his legislation for his people. One of these aspects of his precepts and his example, respects the use of wine; he sanctioned the use of it by word, by example, by Divine power; he made the moderate use of it innocent, and you cannot, and you may not attempt to make it otherwise. He did not enjoin it, neither may you; and this principle runs on to the end of time. None of his people in any future age, can be in a condition to be unaffected by his example and his precepts. He did not give one rule of duty or one

measure of liberty to one age, and a different or the opposite to another. His precepts were uttered, his acts were performed, his example was proposed, enjoining or allowing any thing, as the case may be, with as clear a view of the condition of this country at this time, as of Judea then, and with as clear a view of the applicability of what he did and said *to us*, as to those around him. He knew as well then as he does now, the extent and the evils of intemperance; and in clear sight of them he did what he did. Men must change their conduct under greater light, and form new principles on larger knowledge and experience; not so with him. But you intimate quite the opposite of this plain view of his character, and such an intimation is, in my opinion, to concede all that a sceptic need desire. When I ask you, did the Saviour, in not observing this total abstinence, set a good example? You say "yes, but it only proves the innocence of the use, not its perversion." I might here stop to say that the *innocence* of its use is all that I contend for. I do not plead for its perversion any more than yourself; but the innocence is what you deny, and the *blame worthiness* of the use is the very thing that you set out to prove. If you say, meaning to say so, that the use is innocent, and that those who decline the pledge are not censurable therefor, our dispute is at an end; and as you withdraw your charge against your brethren, I have no more to say. But you are evidently not meaning this, and I will not insist on such a sense of your words; you go on to say—"Just here will our brother answer us one question: suppose the Saviour were now on earth, on which side of this great question would he be found?" I will not hesitate to answer; but I must say that the question carries with it, in my view, a high degree of irreverence. It conveys the intimation that if he were here in person now, he would change his conduct, having changed his principles, from seeing how they work on his people, and through them on the world at large. Nay, that he would change his conduct, from the conviction that the effect of it on mankind was bad because of the unsoundness, and the injurious and immoral tendency of the principles which originated it. Can you be serious in using terms, of which this is the plain implication, or can you jest on so grave a subject? I answer then, that I fully believe, that if our Lord were now on earth in person, he would teach in perfect conformity with what he taught by precept and example when he was here before, in no way opposing what the spirit saith unto the churches. He has taught, by the spirit in his word—he has nothing to teach that is incompatible with that. Do you mean to intimate that the Bible is incomplete, or incorrect? Do we need another or a better revelation? Are the lessons of Jesus, as recorded there, false, or the history of his life injurious in its influence, or the words which his spirit gave his disciples after his return to heaven, untrue or unsafe? I answer freely, that as I judge, the spirit of all truth rebukes, in the written word all error and fanaticism; so the Saviour would rebuke it in person, if he were in that way to communicate with mankind to-day. Why, he abideth faithful, he *cannot deny himself*. He would vindicate, I have no

question, the purity of his ancient example, the blamelessness of all his conduct, and the soundness of every principle on which he acted, by acting upon the same; and if he deemed it proper to give any clearer expressions of his mind on this subject than his word contains, he would not contradict what he said, or renounce what he did before. I believe that he never sympathised with those who say, "the temple of the Lord, the temple of the Lord are we." And that on this and every other great question, he would take the side he always took—not the side of arrogance and mistake—the side of truth and reason; he would frown on fanaticism, and every pretence of honoring his name and promoting his cause, by schemes which he never sanctioned, and which imply an impeachment of his wisdom and benevolence. I do not think he would take the pledge. You ask, as with a sneer, "would he be found on the side of drunkards?" By which you mean, if you mean any thing, that not to assume the total abstinence ground, is to be found on the drunkard's side. You think you aim this blow at me, but you strike your master. 'Tis an honor to be struck at in such case. I shall not shrink if you repeat the stroke; but for your own sake withhold your hand from such attacks. Jesus found on the drunkard's side! yes, he must be, you declare, if my argument be well founded; but that argument is based on what you have allowed, and will not venture to deny, to-wit: that Jesus did not act on the total abstinence principle! I pray you seek better company than the ancient enemies of our Lord, for this was their own sneer against him, as he informs us: "the son of man is come eating and drinking, and ye say behold a gluttonous man and a winebibber!"

You appear to take great comfort, too, from the thought that the "majority of ministers, and people of every name are with you." It is not the part of wisdom to follow the multitude to do evil, nor of sound judgment to rely for truth on numbers. Majorities may be wrong. Noah and his family were but eight against the world of the ungodly. The world has yet the larger portion of mankind on its side in every question that comes up. There was a time when all Israel furnished but seven thousand who had not bowed the knee to Baal. The papists, I believe, are more numerous than the Christian church, counting all its branches, called Protestant, on earth. The immersionists, I am informed, are more numerous than all other sects in the State of Kentucky. If you will not set your face towards Rome, perhaps you will go down into the water, on this clear argument. Truth, alas, has often but a few adherents; when the Lord was performing his greatest work for us he had not one; they all forsook him and fled. For myself, my humble desire is to follow him, let the crowd go where they may. Albeit, I am not informed, nor are you I judge, that the majority either of ministers or private christians regret what the Lord did, or denounce their brethren for what they refuse to do, on this subject. Perhaps you are premature in this boast; though error often sweeps over the world and through the church with wonderful speed, it may be found, after all, that the majority of God's people are not with you here.

I proceed to our next enquiry. Then,

II. Does the Bible represent associated action, with a view to render universal the personal habit of total abstinence from all drinks that can intoxicate as a christian duty.

If our argument be sound thus far, this question is already settled. None will contend, I suppose, that God requires us—that is, that it is a christian duty, to *combine* with others, and concentrate our influence to make universal, a habit which he does not require of ourselves. In proving, therefore, that the temperate use of wine is innocent, not forbidden, but left to each one's discretion and inclination, we prove that associated effort to suppress such use of it is not obligatory. If one could show that such effort were innocent, when based on certain principles, and pressed by certain reasons and motives, it would still remain to be proved, that the word of God *required* it. Nay, it could not be proved, because it is not true, and a proposition that is false cannot be argued into truth. But, although it could be proved that total abstinence is the christian duty of all persons under some circumstances, and of some persons under all circumstances, it would still remain to be proved that all persons are bound absolutely to adopt the principle of total abstinence under all circumstances; and failing to prove this, you may not charge moral delinquency on those who do not adopt the total abstinence principle—and especially are you ahead of the proof, aside from the Bible, and assuming, therefore, what truth forbids, and modesty and christian love disallow, when you blame your brethren for not doing, upon bad reasons, this thing which God has left to their own discretion to do, or not to do at all. Besides all this, the muddiest head can perceive, that there are many things very proper to be done, which yet are not required to be done by combination for that end. Union is strength we say. But some things are not best accomplished by united or associated efforts; and even if the preponderance of argument be in favor of associated action, individuals must be left to their own private judgment as to the principle, and to their discretion as to every particular case—and you may not blame one who declines the union which does not seem to him judicious—or if you do, others will call it uncharitable and presumptuous. Each one must pursue his own course, according to the divine permission, and others must not try to compel him to theirs.

There are many good works going on in the world, for which God has directed no special association; and touching which he has laid down no principle, that leads by any fair reasoning, to the duty of particular organization on the subject. The age in which we live has carried very far this rage for *societies*, so that for every thing that benevolence suggests, from making shirts for the children of the poor at home, to sending knowledge, liberty, and the gospel round the globe, there are societies, distinct and separate organizations. Now the sentiment which prompts these is humane; the spirit which carries them out is active, philanthropic, oftentimes nobly self-sacrificing, and eminently christian. The institutions are themselves,

in many instances, judiciously formed and highly useful to mankind; rich blessings not only to the objects of their attention, but to those who originate and promote them. But who will say that it is a christian duty, nay, that it is allowable, or even possible, to join all of them around you? I go fearlessly a step farther—who will say that it is imperiously a christian duty to join any of them? Every one is bound to do good; but as to the ways of doing good, and the principle of co-operation and distinct organization for doing good, no one may dictate to his brother. God has left my action on this subject to my own conscience and judgment, under my responsibility to him alone, and so must you—or if you will not, you invade my liberty, my best and dearest liberty, my christian liberty; and then, no less, nay more than if you fettered my limbs or otherwise enslaved my person, you have become a tyrant and an oppressor! It matters not *how* you press me down. In a misdirected, false and injurious public sentiment, whether guided by the pulpit, the press, or the temperance lecturer, there is as real, (it is different but it is as real) tyranny and oppression, as the poor children suffer in the English factories, or the convicts in the galleys, or the captive slaves on the middle passage! God has organized one society, never but one, on earth; one body which is his church, one, in the singleness of its organization, no less than in the unity of its character and its great design; one, in its correspondency to the sublime doctrine of the unity of God, in his own inscrutible nature, in the one mediator between God and man, and in the one spirit by which we are all baptised into one body. There is one body and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all who is above all, and through all and in us all. I humbly conceive that this is the only society on earth, which it is the absolute christian duty of all to join. It must be so from the want of all evidence to the contrary, from the fair interpretation of the scriptures to this point, and from the utter incongruity that would appear in their permitting men to set up, as by authority, societies that may conflict with God's, and binding us therefore by opposite and adverse obligations. No—I believe that the sacred volume teaches that the church alone is a society with a divine sanction and warrant, and that all human societies we are to join or not according to our best discretion, accountable to Him alone. And therefore, though with deference to those who differ from me, I say, with Paul, "Let God be true and every man a liar." I think the second enquiry has been answered; and we see that the word of God does not directly, or by any fair deduction or implication, represent associated action with a view to render universal the personal habit of total abstinence from all drinks that can intoxicate, as a christian duty.

We proceed to the third and last enquiry.

III. Do the total abstinence societies offer such a form of associated effort, as, according to the Bible, makes it every one's duty to take their pledge?

I base this whole discussion upon the Bible. I adopt the position of the countryman of my forefathers, whom, a disputant on some question of

gospel truth and duty attempted to press with an argument derived from the opinion and testimony of the fathers. He denied steadily their authority. "Rely, if you please, said he, on the opinions of the fathers—I go for the grandfathers; give me Paul, and John, and Peter," &c; and so I say here. Relying neither upon the fathers nor the sons, I go for the grandfathers—give me the opinions and the testimony of the holy men of God, who in old time taught not by the will of man, but spake as they were moved by the Holy Ghost; and this introduces my first objection to the total abstinence societies, viz:

1. Their principles are adverse to the lessons, institutions, and authority of the word of God.

There is no truth or safety for individuals or mankind in opposition to the Bible. We cannot be sure that we are right, without its clear sanction—we may be certain that we are wrong when we go against it. I feel confident, therefore, that every scheme, even of professed moral reform, however it may seem for a time to be useful, which goes against the lessons of God, and the example of his son, as recorded by the spirit for men's instruction in truth and righteousness, must be an imposture, and sooner or later will be seen to do more harm than good. These societies appear to be the means of reforming many drunkards; so far I rejoice in their influence; but, if while they do this, they announce principles directly in the face of the Bible, and by their apparent or real good, induce the unwary to join with infidels and fanatics against the institutions and doctrines of the gospel, they are discredited; they must be condemned. Dead flies corrupt the apothecary's most useful and precious ointment; and so any thing, no matter what, is spoiled by opposition to the Bible. Any scheme of pretended truth, is only pretended, and must be false, if it contradict God's word of truth. Now, on the general question, it has already been shown that these societies, under the pretence of humanity, take ground against God. I propose to point out several particulars in which their influence is adverse to the gospel, and in which the tendency of their influence is to introduce such views of divine truth as unsettle the minds of men in relation to christianity, and thus foster infidelity. It will be a puny answer to my argument, though one, perhaps, that will be freely used, to sneer at me and ask, how can efforts to reform men foster infidelity? If I show that *these* efforts to reform drunkards blend with them such lessons and injunctions for sober people as are not co-incident with God's lessons and gifts, but are *so* opposed to them, as to impeach his wisdom or benevolence, I shall have sadly shown their tendency to foster infidelity. And if infidels sneer at us all, and say, you christians can never make men sober while you follow the Bible; and total abstinence societies join in with them and say, we must not do as Jesus did, or drunkenness will roll over the earth, it only extends the proof that these societies foster infidelity. There are several ways in which their tendency is, according to their influence, to embarrass and unsettle the views of men about the gospel and its institutions. I shall not attempt to exhaust

these themes, but only look at a few. The first that I mention respects the *grounds* on which we ought to judge of our duty; substituting, that is, our own views, for the directions of God's word. It is commonly called the doctrine of *expediency*. I will make so free with the discourses of Dr. McCarrell, as to quote what he says on this subject, and adopt it as my own in this argument. Of this doctrine of expediency he says, (see p. 34) "To make room for this rule of faith, it is contended that our circumstances are different from those which existed in the days of inspiration. This plea of change of circumstances, is a giving up of all the arguments from scripture; for if these arguments were sufficient to sustain their cause, a change of circumstances would add nothing to its strength. It is thus virtually confessed that the decisions of divine revelation are against them; that as there was no occasion for it, in existing circumstances, this doctrine of theirs was not then taught; and yet they adhere to their cause, and endeavor to sustain it from sources independent of holy scripture. But such an attempt is to do open dishonour to the word of God, as a *perfect* rule of faith and practice, it is to charge it with deficiency. Here it is said a state of things exists, for which the Bible has made no provision; nay, which requires that human wisdom should enact regulations which directly contradict those of the word. If we may declare one part of the Bible obsolete to-day, we may declare another so to-morrow, and so on until it is entirely laid aside. The doctrine of expediency has its only legitimate use in carrying out, in the manner most consistent with the great principle of love, all divine enactments and arrangements. True expediency is the servant, law is the master. No one would endure for a moment that a subject should transgress the laws of civil society, and introduce in their place his own inventions, on the plea that it was more expedient to break the laws than to keep them. Such expediency is but another name for lawlessness. This is the expediency of thieves and robbers, who finding the law against their practices, decide it to be expedient to break it. And if the laws of God are more perfect than those of civil society, those who, on the ground of expediency, make those laws void, commit a greater outrage, and deserve severer rebuke. For ignorant, sinful man, who is but of yesterday, and knows nothing, to exalt his wisdom above the wisdom of the Omniscient, and his benevolence above the benevolence of God, who is love; and his devices above the institutions and appointments of the everlasting God, which are holy, and just, and good, is such excessive presumption, that it would be incredible, that any human being could be guilty of it, if it were not proved by the history of every day. "Who art thou, O man, that replies against God!" "Shall he that contendeth with the Almighty instruct him? He that reproveth God let him answer it."

But what is the great change of circumstances which is to displace the word of God from its throne in the human conscience, and set up the idol of human expediency in its place?

It is said that distilled spirits have been invented since the close of the

inspired canon. If it be indeed true that they are always injurious to men in health, put them under the ban as a beverage. Whether wine is so or not, I shall not enquire at the bar of human wisdom. I know from much higher authority that such statements are false. For men to declare that to be poison, having a tendency to derange the bodily functions, as well as to produce almost every moral evil, which the Lord of glory furnished miraculously at a marriage, is such open and unblushing impiety as to demand the solemn rebuke of every christian and every minister of Christ.

Again, it is said that drunkenness is a much more prevalent sin now than in the days of inspiration. If this were admitted, what would it prove? Because a sin which existed in those days has increased, therefore, the doctrines of God's word are to be contradicted, and his institutions give place to the inventions of man. For the same reason, if any other sin has increased, we may set aside other declarations and arrangements, and thus dispense at will with the whole word of God. What is this but to say that God's plans have been tried and failed; man therefore, must invent more safe and efficient means of promoting temperance, and every other grace and virtue—means, not which fall under the declarations and appointments of God, but which contradict and deride them; not the prudential regulations of civil society or pious individuals—associated efforts which carry out into practical accomplishment the truth and commandments of God, but doctrines which contradict his testimony, and make void his law?

The difference, if any, between the drunkenness in the days of inspiration and now, is only in degree. Whenever, then, this sin is brought down to the degree in which it obtained in those days, then new doctrines and new measures must give place to those of the Bible; and thus, as times change, the declarations of God become true or false—his appointments are in authority or disgrace. But while such an increase in the degree of drunkenness is thought sufficient to authorize these new doctrines and laws, no diminution of that degree can ever bring back the old; for the present enactment is, "a solemn moral obligation upon every man, to abstain totally and forever."

It is not very easy to measure the degree of drunkenness in different ages of the world. We have no *methumometer* by which to test it. But we need not much regret its want, for a very slight glance at the history of drunkenness in the days of inspiration, will show that there was abundant occasion for these new enactments; this new light, as its votaries fondly regard it—this old darkness as it has been proved to be, if, in the judgment of the Most High, they had been regarded as expedient. See scriptures, Gen. ix. 21: Deut. xxix. 19: 1 Sam. i. 13, 14: Ps. lix, 12: Isaiah, xxviii. 1: Joel, i. 5: Luke, xii. 45: Matt. xxiv. 49: Luke, xxi. 34: Matt. xxiii. 25: Acts, ii. 13, 15: 1 Cor. v. 11: 1 Cor. vi. 10: Gal. v. 21: Eph. v. 18: 1 Cor. xi. 21: 1 Thess. v. 7, 8: Rom. xiii. 13: Rev. xvii. 5.

The marriage at Cana affords instruction on this point also. The master of the feast refers to a common custom, indicating the state of morals prev-

alent at that time. "Every man at the beginning doth set forth good wine, and when men have *well drunk*, then that which is worse:" John, ii. 10. Here it is plainly asserted, as a common practice on such occasions, to continue to drink after men had "drunk abundantly."

There is no evidence to my mind that there is any such general practice at weddings now. After this review, it must be evident to every candid mind, that all the reasoning by which the expediency of the doctrine of total abstinence is urged, was as appropriate in the days of inspiration as at this day. Is drunkenness a prevailing sin? So it was then. Does the use of these drinks terminate in many cases in their abuse? So it did then. And if the only safe and efficient means of promoting temperance now be total abstinence, so it was then. But so did not judge the only wise God, our Saviour. The plan of correcting the abuses of a thing by abolishing its use, if carried out, would deprive us of every good thing which God has given us, for every thing is abused, and while man remains corrupt, will be abused. Liberty is abused in the State. Is the only cure for it absolute despotism? The liberty of speech and of the press are grossly abused. Is every man under solemn moral obligation to give up his liberties, because some men abuse them to lying and slandering their neighbors, and propagating all sorts of heresies, and follies and sins? Money is abused—it is the grand idol of the world. Is it every man's duty never more to touch so great an evil? If this principle be carried out, the whole world must stand still and utterly perish from mere inaction.

Like every other attempt to improve upon the wisdom of God by human presumption and folly, this scheme of total abstinence introduces a thousand evils, without removing one. Its utter inefficiency in removing intemperance, is seen on a large scale among the Turks and Persians, the greatest sensualists on earth; and whatever different results have attended it in this country, are to be ascribed to other influences, and to the truth which has been employed in connexion with this error. Its whole history has shown this doctrine to be productive of the most baleful consequences.

At its origin, in the early ages of christianity, it corrupted the ordinance of the Lord's Supper, introduced a scheme of religion "which darkened the whole face of christianity, and produced the worst of errors;" and since its resurrection in our own times, it has divided the friends of temperance, produced lying and calumny of private and ministerial character, exalted men, who have hardly yet opened their eyes from the drunken doze of years, to the rank of public teachers, to rebuke the christian ministry and reform the church."

In explanation of the above allusions, it should be stated that the author of these discourses, had shown in a former part of them, that "this dogma is the identical heresy of Ebeon, Marcion, the Encratites, and Aquarians of the second, third and fifth centuries.—A heresy, he adds, which after rotting in its grave for fourteen hundred years, it is now attempted to raise from the dead and palm upon the christian church as the grace of temperance.

If this be temperance, the Church of God has never known what temperance is. In the days of inspiration it was never so much as mentioned, save in describing by the spirit of prophecy, the apostacy of the latter days."

The next proof that I offer of the influence of these societies being adverse to the gospel and its institutions, respects what is commonly called the *wine question*, that is, the kind of wine to be used at the Lord's table, embracing in some parts, also this, whether wine should not be wholly excluded from the sacred feast; which monstrous length you well know has been reached by some, and professed christians have affected to celebrate that ordinance with something else in the place of wine; that is, changing the Lord's institution. I do by no means say that all who take the pledge hold this shocking view. But I do not hesitate to say that all the disturbance of the church about the kind of wine to be used in the supper, and all the offences against propriety in the agitation of that question, have arisen from the total abstinence doctrine, and the efforts to propagate it. I am happy to be sustained on this subject by your own testimony. In your paper of the 13th of January last, you say, "Mr. DELEVAN AND TEMPERANCE; In the correspondence of Mr. Delevan and Professor J. W. Alexander, of the college of New Jersey, which we find in the New York Observer, Mr. Delevan explains what he meant by his circular asking facts, as to how many had acquired a thirst for strong drink, by partaking of wine in the communion. It was to urge this as a reason, for the substitution of pure wine. The suggestion is horrible, and deserves, as it has been, to be severely rebuked." Again, you say on the same subject, February 10—having been called to account in the mean time by a friend of Mr. Delevan, "We meant no indirect thrust" (not intending to say that you meant a *direct thrust*, but none at all) "at the Temperance cause by the heading of our article. We still see no impropriety in it whatever. The 'wine question' has grown out of the Temperance movements; it was a part of them until Mr. Delevan's withdrawal; the discussion is not between the friends and enemies of Temperance, but exclusively among its friends. Mr. D. has not changed any principle, and therefore his disconnection from any particular society does not at all alter the case. * * * Since the publication of the article in question, we have received Mr. D's Enquirer and his circular, with some answers, and find that our language was inaccurate, though not substantially untrue. We stated that the circular asked 'facts as to how many had *acquired* a thirst for strong drinks by partaking of wine in the communion'—but the language is 'instances of relapse immediately after a communion season' &c.; 'the testimony of reformed inebriates as to the danger of *reviving* their appetites for intoxicating drinks by the least indulgence in such liquors.' Now these questions (you go on to say) imply that inebriates have relapsed by the use of wine—that the communion table has been a stumbling block; that it has betrayed men into drunkenness. And as the thirst for strong drink is acquired by indulgence, they imply that even sober men may become drunkards in the same way, and

Mr. D. might as well inquire for facts in the one case as in the other. In our view the thing is horrible." You proceed at greater length than I can quote here to show how this "wine question" disturbs the minds of good people, who cannot know whether they are taking pure wine or adulterated, at the table, and how this idea of the taste of wine leading to a reviving of the thirst for strong drinks has made some reformed drunkards, according to Mr. D's publications, play the hypocrite at the Lord's table, by pretending to take the wine, but only touching the cup to the lips without tasting it. Thus you show these things growing out of this needless and hurtful agitation of the wine question, viz: the implied charge which you justly call horrible, that the Lord's supper leads to drunkenness—hypocrisy at the very celebration—and the discomposing the minds, and destroying the tranquility and comfort of the Lord's people, when they commemorate his love. And this you say, grew out of the Temperance movement—using the word Temperance as you evidently do, in both articles, in the sense of total abstinence. I humbly conceive that you have made out a very strong case against the 'movement;' and the testimony is the stronger as being that of a friend. How you can be the friend of such a movement is your concern, not mine; but your representation of the "horrible" things which you charge as growing out of it, is fully to be relied upon, since you were capable of forming a judgment about it, having no bias against it to warp or mislead you. Your reasoning too, is clear, as logical and pointed as your testimony is unimpeachable—conclusive as far as you go. But you ought, as a thoroughly sound and safe reasoner, to have seen your argument out. Where truth and reason lead, you ought not to be afraid to follow. The total abstinence principle, as held in its purity, leads to the exclusion of wine from the Lord's table; granting the premises, there is no escape from the legitimate and inevitable conclusion, and taking your position on Mr. Delevan's "horrible" conclusions, your argument should have led you back upon his steps and shown that his doctrine was false at the start. For if you allow the radical opinion of the total abstinence societies to be true, namely, the *moral obligation* of declining the use of every thing that can intoxicate, it must result, as Mr. Delevan is aiming to effect, in the disuse of wine, that is, *wine* in the proper and scripture sense, at the table of the Lord. It cannot be necessary to accumulate either testimony or argument on so plain a point. You will allow me, however, before I leave it to introduce the following from the Rev. Dr. Macdill, of Ohio: "It is like the idle folly of pitching straws against the tornado, for those who have given their sanction to the doctrine of the Saratoga National Convention to expostulate with temperance societies against meddling with the Lord's supper. If that doctrine be correct, they must, as honest men, and should and will meddle with it, and seek a change. It naturally flows from that doctrine, that the supper of the Lord, as He instituted it, and as it has been observed by christians from the beginning to the present day, is at least an imprudent institution. But as we know that this institution was founded in unerring wisdom, and in perfect benevolence, we hold the doctrine of the Saratoga Convention to be *constructive blasphemy*, and the 'pious ministers' who assented to it to have been greatly overseen."

The next item in the aggregate of proof that the influence and tendencies of the total abstinence doctrine, are adverse to the instructions and authority of the gospel, shall also be taken from your columns. Those who preserve the Protestant & Herald will find the matter referred to in that paper for Dec. 30, 1841, as in the copy before me, or, as a part of that week's edition seems to have been printed with a wrong date, Jan. 6, 1842. For such as have not the paper at hand, and may not have read it, it will be proper to say, that, as appears, the Rev. Mr. Jarboe, of Saint Rose, a Roman Catholic Priest, had engaged with activity and success in promoting the total abstinence cause. The conductors of the Kentucky Temperance Banner, a widely circulated and popular total abstinence advocate, thought proper to take a very complimentary notice of this gentleman and his proceedings in this behalf; accompanying that notice, in their columns with a copy of the pledge administered by Mr. J. That pledge set forth the *fruits* of temperance and intemperance, respectively. Among the former were classed, the "*Favor of God and eternal happiness.*" Now, it was evident that the word temperance was used in this pledge, and the notice of it with the sense of *total abstinence.* It was, therefore, (whether an oversight of the Priest, in the undesigned expression of the antipathy of his sect to the fundamental doctrine of justification by faith—or whether it was his distinct, though covert object, to express the popish doctrine of the merit of good works and their availableness in the salvation of sinners) it was a statement by the Priest, put forth with the implied sanction of the Editors, that total abstinence will save the soul. A reader of that paper deemed this so great a discredit to the true temperance doctrine, and so gross an attack upon the doctrines of grace, that he offered for insertion in the Banner, a review and exposure of the whole. This was declined, and a letter explanatory of their views written in reply, by one of the editors, all of which afterwards appeared in your paper, of dates aforesaid, now before me. From this explanation and defence of the views of the editors, and Mr. Jarboe, I make the following extract, containing however, I believe, all that is important, to set them before the reader. "The language, (that is, of Mr. J's pledge) I acknowledge will bear the construction which you give it. But you well know that it by no means follows, that an interpretation or stricture is just, because the grammar and structure of the sentences will bear it. * * * Now, what is the pledge in question? The part of which you complain, is nothing more nor less than this: (I write with it before me.) Priest Jarboe has placed in antithetic columns what he terms the 'fruits of intemperance and of temperance.' On the one side, he enumerates the evils of intemperance as follows: "Ruin of families, anger of God, and contempt of man—poverty in its worst forms, disease and death, insanity, premature death, eternal misery." These, Mr. J. calls the fruits of intemperance; but we

know that strictly speaking they are not, because they frequently result from other causes. (I must here interrupt this explanation to say, that in the utmost strictness of speech, so far as any figure of speech is a strict speech, these things *are* the fruits of intemperance; it is not correct to say that a thing is not the fruit or effect of a certain cause, because other causes do also produce it; but it is correct to call certain things the fruits of the influences which produce them, although other influences may also produce the same. Many different ways of wickedness may lead to death and hell; but death and hell may be truly called the fruit of these various doings. On this point, therefore, Mr. Jarboe was right, and it is precisely because he is right here, and rejects the distinction which Paul makes, that he is wrong, and ruinously wrong, on the other point. The apostle says, the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord; that is, death is the wages of sin, the due reward or compensation which the sinner has earned—but eternal life is not so; it is strictly the gift of God. By grace are ye saved, but for their sins are men destroyed. So that Paul draws a clear distinction which the Priest rejects, and hence the Priest is wrong—not in saying that the things named are the fruits of intemperance, for they are strictly so; but in saying that *all* the other things named, to-wit: the favor of God and eternal happiness are the fruits of temperance, that is, of total abstinence, for they are not so; and it is a high heresy to say they are, for they are simply the fruits of divine and sovereign *grace*, and not of works or duties; but let the editors proceed.) "These, Mr. J. calls fruits of intemperance, but we know, that strictly speaking, they are not, because they frequently result from other causes; and yet resulting so frequently and palpably from the intemperate use of intoxicating drinks, we say that they are the fruits of intemperance. Now, that Mr. J. intended to be thus understood, we think, is beyond all doubt. On the other side, Mr. J. classes "domestic comfort, favor of God, and respect of man, peace and plenty, health of soul and body, eternal happiness." Now, as in the enumeration of the evils of intemperance, so here Mr. J. is evidently to be understood as speaking correctly, in the language of common sense, and not according to strict theological criticism. For in order to the possession of these fruits of temperance, as Mr. J. calls them, temperance, in the technical sense in which it is now used, is indispensable, just as much so as the cause is necessary to any given effect. This you are bound to admit unless you can show that God converts men when drunk."

It requires, I acknowledge, a very close examination to get the sense of this; but diligent study will, I think, extract this and no other, to-wit: that as *intemperance* produces the things here called its fruits, so *temperance* produces the things here called its fruits. This is clearly—I beg pardon, this is very obscurely—but certainly the *general* tenor of the passage. But very *particularly* also is it argued, "in order to the possession of these fruits of temperance, as Mr. J. calls them, temperance in the technical

sense in which it is now used is indispensable, just as much so as the cause is necessary to any given effect." I ask, what is the technical sense of "temperance," especially with the persons responsible for these views, if it be not "total abstinence?" And remember that some of the fruits of temperance here spoken of are the *favor of God and eternal happiness*. Then we have this sentiment that *total abstinence* is indispensable to the favor of God and eternal happiness! And mark, I pray you, not indispensable as one of the circumstances, adjuncts, or accidents of the thing, but "*indispensable, just as much so as the cause is necessary to any given effect.*" Now, that it was intended to assert so monstrous a proposition, as is the only one that can be fairly extracted from this language, I do not charge—for the standing and connections of the persons in question forbid it—and it is expressly declared, that in publishing Mr. J's pledge, it was not meant to teach that temperance is religion. Such disclaimers, however, are of little value in the face of a studied effort to defend Mr. J. especially as they were withheld from the columns in which his pledge was published. Now, as we cannot suppose that it was meant to deny openly, the fundamental doctrines of the gospel here assailed, and as we can hardly ascribe to intelligent gentlemen, entire misapprehension of their own argument, it only remains to suppose that their zeal for total abstinence beguiled them into this defence of one of the grossest errors of popery; for nothing is more undeniably true than that papists rely on the meritorious efficacy of good works in saving men from hell. It was nothing strange that a popish priest should teach such a doctrine, and should embody it in his form of the pledge. But that professedly sound and evangelical christians should publish such doctrines without any comment, but a very complimentary notice of the Priest, and should afterwards defend the expression of them, is very strange; and as far as I can perceive, is to be accounted for by the fact, which I am trying to illustrate, that the influence and tendencies of total abstinence societies are adverse to the doctrines of the gospel. Even the great and fundamental doctrine of justification by faith in the imputed righteousness of Christ, without respect to righteousness of our own, is forgotten and set aside by affectionate and earnest zeal in the defence of a Popish Priest, who had put forth the notion that taking and keeping his total abstinence pledge, would secure the favor of God and eternal happiness! The sounder and more evangelic the men whose views of truth are obscured, and their love of it abated, the more decisive and dangerous the influence that has misled them. There will one day be deceivers, if they have not already come, so insidious and astute as to deceive, if it were possible, even the elect.

I will mention but one more out of the many other proofs which might be produced of the hostility of these societies to the doctrines, the institutions, and the authority of the gospel. This respects the relations which they have assumed and steadily maintain towards the christian ministry. I need here say but little. Says Rev. Dr. McDill: "With respect to the assaults on the clergy, we hold them very cheap indeed. What importance is to be

attached to the opinions of editors and speech makers, and resolution voters, three fourths of whom are as ignorant of the plan of salvation and the means which a minister of the gospel should use to promote the kingdom of Christ in the hearts of men, as the child is of the Newtonian Philosophy? Some men have no other way of deriving importance to themselves, than by making thrusts at the clergy, and it would be cruel to deprive them of their only opportunity of rising in the world." This is as just as it is keen—indeed, it is its truth that imparts the keenness to its edge. And oftentimes, no doubt, the friends of the gospel ministry ought to treat its enemies as here suggested. But when ministers themselves become unmindful of their great trust, and instead of magnifying, would degrade their high office, they ought to be reminded of the estimate which God puts on it. You will not take offence if I draw an illustration of my meaning from your own example. You have lent your aid for the public censure and discrediting of your brethren who do not take the pledge, and for no other reason than that they are unwilling to deride their master by condemning what he did; for these purposes you have lent your aid to men who have hardly emerged from the vices in which they have been sunk, during the long years that these your brethren have been, through many tribulations, preaching the gospel of the grace of God, and doing what they could to bring men to true repentance; brethen whose singleness of purpose in their work you know as well as you know your own. You have helped to introduce a new test of christian and ministerial character, assuming to require what God has not required of your brethren, and to blame them for that of which he has not said that he will hold them guilty. You hold them up to public condemnation as persons delinquent in a most important and urgent duty, and when your warrant for so doing is demanded and you are unable to produce any, you still reiterate your charge. A few soft words cannot remove the gall of such attacks; and I warn you, that if they are ill founded, they will be held to be assaults on God. I do not claim for ministers an exemption from the faults of other men, nor any immunity from the censure that is just for all evil deeds. But I say that whoso wrongfully assails them, and on false pretences reviles their good name and attempts to destroy their influence for good, does it at a dreadful peril. It does not matter that he is one of them. The suicide is no less a murderer than the highwayman. The church is, under God, the only hope of the world—the ministry is, under God, the great hope of the church. What were the state of the church and of the world, if the ministry were extinct? If its influence were annihilated and its name discredited, it were perhaps still worse. Then, I pray you to beware, for your own sake and for mankind's, how you discredit your brethren on grounds unscriptural. There is no way of saving sinners but by the gospel, and God's chief method of conveying it to their minds is by its preachers. How shall they believe in him of whom they have not heard, and how shall they hear without a preacher? The preaching of the gospel being God's chosen scheme for the manifestation of his

power and willingness to save, the hopes of mankind are linked to the preachers, and if you wrong them and blame them unjustly, and join with Satan and wicked men to destroy or diminish their power of doing good, *when they are right and you are wrong*, you had better touch the apple of your eye, for you are touching God's!

It will hardly be denied that ministers of the gospel who reject the total abstinence doctrine and refuse to revile the Son of God, have long been the objects of displeasure on the part of those who differ from them on these points, and especially since the reforming of mankind has fallen into the hands of those who have but recently and imperfectly reformed themselves. I have understood that in those places where ministers of the gospel unite with these reformers, they are for the most set aside, as those who are unsuitable or incompetent to conduct so pure a system of reform; and if recognized in it at all, in a very inferior degree, while I should suppose that in every truly rational and scriptural scheme for ameliorating the condition of mankind, the ministers of the glorious gospel of the grace of God, should be at least permitted to stand abreast with those who stand foremost in the work. On the other hand ministers who refuse to lend their names and influence to this movement, are held in small esteem, and taunted with being on the drunkard's side, though standing on this subject where their Lord's word and his example place them. In other words, those who will not aid in attempting to promote morality among men on principles unknown or hostile to the word of the Lord, which abideth forever, and which is the expression of his will on these subjects throughout all generations, are looked upon with suspicion—are regarded as destitute of proper zeal and love, and altogether behind the spirit of the age.* They must join, and they

*The Rev. Dr. Plumer, editor of the *Watchman of the South*, in his paper of the 18th of August, furnishes a striking instance of the assaults upon the church and the clergy by these societies. Thus:

TEMPERANCE AND THE CHURCH.—Some one has sent us "a discourse pronounced before the Petersburg Total Abstinence Society, July 4th, 1842—By HUGH A. GARLAND." The subject of this discourse, as given on the first page is as follows: "The root of intemperance is in the social system." The author's position in society for many years past, as a professor in one of our most respectable colleges, as a member of the Legislature of Va., as Clerk of the House of Representatives in Congress, and as a professor of the Christian religion, united with his amiability in private life and his ability to say what he thinks in an attractive manner, render it certain that this address will be read, and that its sentiments will have some share in moulding public opinion and conduct. Our readers will not, therefore, be surprised that we should take some notice of it, especially when they are informed that it is "published by request of the society." We think that should any be surprised at our doing so, the extract which we give below will satisfy them that if we intend to pay any attention to things occurring around us, the present is a fit occasion for doing so. * * *

In the first place we cannot believe that "we no longer hear the voice of warning against the social evils of the times," either from the pulpit or the religious press. * * * * * *

As the question here to be determined is one of fact, and as each reader of the "discourse" and of this article must decide for himself, we ask an impartial public to decide upon all the facts before them. An induction of all the facts would fill volumes, and of course cannot be here expected. From the charge made, no doubt without bad intentions, yet made in broad terms, we appeal to all our readers to say whether their pastors are timid men, afraid to lift up their voice like a trumpet and give warning respecting all social evils, proper to be noticed in pulpit discourses or in any other manner. While Mr. Garland blames them for silence, the cry of many is that they speak too freely.

Nor are we a whit better pleased with some other matters in the same paragraph. Mr. G. with apparently kind intentions towards the clergy says: "They teach as they have been taught." If his meaning be that they teach as they have been taught by the Bible, this would be the highest praise. But we suppose that it is not uncharitable to infer that the author of the "discourse" intended to teach that they took their opinions upon the authority of men without due investigation

must follow, as their leaders in the work which God had given them to do, men who are hardly yet out of the purlieus of licentiousness and all crime, and who, for the most part, profess nothing more in the way of religion or even moral reformation, than that they do not any more get drunk. These are the men who are leading this triumph through the earth, and all ministers of the gospel must either be led captive at their chariot wheels, or be crushed under their weight, that some how they may grace the triumph, or swell the glory of "reformed inebriates."

Now, having shown that God's word does not teach, and that the Saviour did not practice, the doctrine of total abstinence, and that christians are not under any obligation of morality or religion to join the societies which make these high pretensions, I feel safe in saying that such pretensions are an additional confirmation of my view of them. It is no wonder that a society of man's formation which seeks to destroy one of God's institutions, the sacrament of the supper, should seek also to discredit another, the ministry of reconciliation; and it is well that the aim is so soon discovered, viz: to subjugate or destroy this divine institution. But it is something requiring explanation, that ministers of the gospel should join this hue and cry against their brethren; and especially, when they happen to control the press, that they should delight in sneering at such as run not after them. To show the simple accuracy of this statement, note the following, as a specimen, from the July No. of the Kentucky Temperance Banner: "a Washingtonian," say the conductors, "requests that all ministers of the gospel in Kentucky, who have refused to co-operate in the temperance reform, publish their reasons for occupying the position which they do so. Such ministers are now very few, and the number of their reasons for not signing the pledge we guess is still smaller." This was not a manly expression of a wish that their readers could see both sides of the question, and know what such delinquents could say in their own defence, else without stopping to enquire who wrote it, they would spread this or some better discussion of the subject in their columns. This they will be certain not to do. It was a sneer, then, at their brethren, the more readily—shall I add, the more generously—uttered, because they thought the long and patient silence of these brethren would not be broken. In this they were mistaken. I will remind them too, of Dr. Mason's rebuke of the arrogant in his day, who called for what they well deserved, and what they still hoped to escape, but what he did not withhold, thus: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

or thorough conviction of their truth and importance. If such be the charge we ask for the proof. It is indeed true that there is a very great variety in the intellectual grade of the American clergy. Instances, no doubt, may be found of men, who are very much retailers of other men's opinions. But that this is the general character of the clergy of this land, we do utterly deny. The solemnity and whole bearing of nearly all the ministers of the gospel whom we have ever heard, proclaim them to be men of deep sincerity, uttering what they feel to be awfully true. We, therefore, feel mortified and pained to find Mr. G. teaching the people that they are to "expect to hear only half truths from the pulpit, and see duplicity of action in all the movements of the Church—the preaching of one thing and the practising of another." Brother beware! These are awfully solemn charges in very uncautious terms, and unless they are literally true, nothing can justify the use of such language.

I have said such things require explanation. It will not be supposed that those who employ such methods of attack have any private ends to gain thereby, a pique to gratify, or malevolence to indulge. To say that one would use the press for such an end, under such a guise, were too grave a charge, unless it were clearly supported. I think a man has grown strange to honor, who is capable of such ignoble means of annoyance, for the low purposes of private resentment. And as nothing is more unworthy of an upright mind, so nothing is less likely to effect the end in view. There is not meanness enough among our people to sustain a course so despicable. We will not, therefore, impute this design to any, and will set the practice wholly down to the account of these societies.

However it may be as to others, as to you, sir, I have no doubt that your generous and upright mind has been misled by a false view of christian duty—the total abstinence principle has beguiled you; false in its nature, fanatical in its tendencies, uncharitable in its spirit, it has deceived and betrayed you, and thus has led you on to do your brethren wrong, and so to wrong the Master. All men may learn the nature and tendencies of the doctrine, and the power it has acquired, when they see that it has reached a breast like yours. When honest, sensible, moderate, kind hearted men are conquered by a fierce fanaticism, no wonder the less guarded are beguiled. I trust, and do not doubt, that it is but a brief and partial triumph of falsehood over truth, and that soon your brethren may be assured you are yourself again.

Against these total abstinence, or as they are now called, Washingtonian societies, I have another class of objections to urge, akin certainly to those which have been mentioned, and yet sufficiently distinct to be arranged apart from them. I bring them then, under one general designation, and call them things that discredit the movement, and constitute in the aggregate, a sufficient reason for declining the pledge. Here, too, I shall not attempt to exhaust the materials that propose themselves, but select a few for brief remark. In the first place, then, it appears to me a decided objection to any scheme for a moral reformation of mankind, that it proposes a *new principle and mode of procedure*. In morals, as in religion, there is no more to be learned; all that is true, nay, *all that there is*, has been made known in the Bible, our perfect rule of faith and practice. As it is impossible for human wisdom and virtue to suggest as pure a system of ethics, so it is impossible to improve on the Bible method of applying them. Now, the Bible proposes an immediate and thorough reform, as the only true personal reformation. That is to say, the way for a man to exhibit a moral reformation is to abandon all his vices at once. Such an one quits drinking, swearing, lying, cheating, in short, every vice, *forthwith*, and to retain one of them for an hour, vitiates his pretended reformation. These societies proceed upon a principle radically different; they say let us do one thing at a time with each man; let us break up one's habit of drinking, and thus destroy or prevent his drunkenness, and then we may see about his lying, and stealing,

&c. God says, a personal reformation reaches all sins at once—and he is not reformed, who, though he drinks no more, indulges other vices. *My* mind is satisfied that whatever takes different ground from the word of eternal truth, is folly and an imposture, and sooner or later it must come to nought. To pursue such a scheme is to abandon the method which divine wisdom has proposed; and this is to impeach that wisdom, and insult the all wise God whose attribute it is. I am not ready to renounce the Bible; I cannot testify that I have discovered a vital error either in its morality, or in its method of applying its principle for the personal reformation of mankind. I have no confidence in any scheme for killing off men's vices one at a time—reforming a man in one particular and leaving him in all other respects as he was, perhaps worse in some, and harder to be really reformed, by making him believe that he is reformed already. In my eyes, therefore, these societies are discredited by basing their enterprize upon a principle radically imperfect, unsound and false, and which flies in the very face of God's revealed principles on that subject.

You will observe, too, as another illustration of the carefulness with which the influence of revealed truth, and the recognition of the principles of the gospel are excluded from these societies, that there is nothing implied but the word of a *gentleman*, in the promise to observe the pledge. So far from invoking the aid of divine grace, and the influence of such sentiments and impressions as the spirit of God imparts, there is the most scrupulous avoiding of every thing like an acknowledgment of men's need of such assistance, and a sufficiently distinct, if I must not say, positive assertion of men's power to reform themselves without any such influence upon the human mind. I might here speak of the high claims which he peculiarly possesses, to stake his purposes of reform on the honor of a gentleman, whose previous habit and aim in life, have been to despise and set at nought every thing that constitutes a true hearted gentleman. By a gentleman, we mean a man of honor—one whose principles and demeanor have shown him to be above that which is little; incapable of any thing that is mean or base. He is not a gentleman who makes a brute of himself by his vices. He may not be called a gentleman, neither is he competent to pledge any thing upon the faith and honor of a gentleman, whose previous course has proved him to be insensible to the claims of virtue and honor, and whose vulgar and beastly appetite has been stronger than all other considerations. He is not prepared to pledge the word of a gentleman, whose habit it has been to indulge a most low and hateful passion, which he knew beforehand would make him neglect and abuse, if not beat, his wife; clothe his children with rags, cover the faces of all his friends with shame, and his name with dishonor and reproach. But such an one this society takes up, and while yet the excitement of his carousals, or the stupor of a long and insensible debauch is on him, will exact of him the promise of abstinence and sobriety upon the honor of a gentleman! You might as well go into some sink of licentiousness, and thereupon the slightest appearance

of regret, exact from its wretched inmates, a promise of pureness and chastity for time to come, and base the fulfilment of it upon a pledge of the honor of a lady! But who has the honor of a lady there? It does not breathe in such polluted air—so neither is the honor of a gentleman found among the vile debauchery of sots and vagabonds.

The truth is, the honor of the purest gentleman is insufficient to break the power of a vice. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil. If Almighty God do not exercise some influence over such an one for his restraint, there is no rational hope of his reformation. The grace of God alone secures a thorough and permanent change; and some controlling influence exerted by the hand of God, is the only influence that can be relied upon to effect and to maintain a reformation from vice to virtue. But by the very terms of the *pledge*, the visible bond of the members of this society, this is excluded, sedulously excluded, and then the pledge itself is exalted into a sort of wonderworking power! There are those who ascribe to the mere taking of this pledge, some inscrutable and powerful influence in expelling all propensity to the vice. Thus says the Western Reformer: "It is a fact, that the pledge has a wondrous power to save the poor unfortunate, on whom the demon intemperance has begun to bind his shackles, and it is a sure preventive against this deadly vice." A charm, as it were, that can exorcise all the evil spirits that intemperance has gathered around its miserable victim, and made to possess the body, which ought to be the abode, as God made it for the use, of a MAN! Truly a potent charm, a strong and enduring power this must prove, sustained as it is, by a sanction so perfect and secure, the pledge of a drunkard's honor against his appetite! It is an infidel scheme, nor less irrational. It has no foundation in reason or religion. How can it permanently succeed?

There is another serious consideration just here. These societies, although aiming at a moral reform, and constituting every member a colleague, associate, and co-operator for good with every other, have absolutely no standard or test of personal character and fitness for membership, except mere abstinence from intoxicating drinks—as if alcohol were the only evil and drunkenness the only vice—allowing all their members to continue in their wickedness in all things else; so that in joining them you may be mixed up, in a supposed effort at moral reform, with liars, and thieves, and extortioners, and prostitutes, and murderers, and all conceivable classes of the workers of iniquity, except only drunkards, with no purpose or effort for their reform, the other vices being all allowed by distinctly implied agreement, if the bottle only be relinquished—compounding, that is, with crime! Nor, be it remembered, are such persons only signers of a common pledge; they are to all intents and purposes allies and coadjutors with you.

I wish most heartily, that all such people who now drink too much, would become sober, but I wish them to lay aside their other abominations too, before I am willing to join hand in hand with them. You need not say

that the one simple aim of this movement is to arrest intemperance, and that no other object even of reform can be blended with it, without ruining all. The very fact that it must allow every other species of iniquity to its members, as the price of its own existence, is in a high degree objectionable and suspicious, nay, it stamps it with deep disgrace. I cannot take the members of my family by the hand and lead them to an institution, in which they at once become fellow members and co-operators with lewd, vicious, depraved persons of every class under the sun except one only. If all these people were reformed indeed, the case were very different; and I speak not of any objection to be made against them for what they had been; but the pledge contemplates nothing except intemperance, and the vilest of mankind may take and keep it. For this society does not propose any thing more after it receives them, its object being *unique*; and from the very scheme of it, its members may commit and practice all brutal and shocking crimes, but one, and yet be good and accepted members. You may insist that it is impossible to sustain a total abstinence society on any other scheme. Then, I say, to my mind it is a reason perfectly conclusive, against sustaining it.

I say farther, in this connection, that in my opinion the influence of these "Washingtonian" societies tends to confirm in the public mind a very false view of the wickedness and dishonor of drunkenness, while I am equally well convinced that one cause of the prevalence of this shameful vice, has been found in men's connivance at it. Society at large has been accustomed to regard this form of intemperance rather as a misfortune than a vice. "Poor fellow," you will hear it said of one, "what a pity he drinks!—he's a good hearted, excellent man, if it were not just for this one failing!" And so men but lightly frown upon that which really is one of the most despicable of all vices, in its personal aspect; and in its social and public relations, in the highest degree pernicious. It is difficult, if not impossible, to determine the relative enormity of crimes, or vices if you prefer the term—but observe God's classification of some of them, and see if it do not sustain what I have said of drunkenness—thus: (1 Cor. vi. 9, 10.) "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor *drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God." To the same purport, see 1 Cor. v. 11, and Gal. v. 21. From such scriptures it is clear that the Divine Being regards this as a most injurious and hateful vice, and classes it with those which are held by the more enlightened and pure minded of society, to be highly odious. But the impression is deepened on the public mind by these societies, that drunkenness is different from other crimes, and not to be classed with them, as God has classed it. He sets it down along side of theft and murder; but you turn away with horror from a murderer, and with detestation from a thief, while the drunkard excites chiefly your commiseration. If men would frown upon drunkenness in its personal aspect, as they do on other personal vices, and as a public

offence treat it like other crimes, it would, like them, be restrained by contempt and punishment. Nor am I able to perceive any adequate ground for the distinction which has obtained between these vices, a distinction which this movement is adapted to confirm. It is fastening then in the public mind that distinction between drunkenness and other vices, favorable to the former, which renders it less odious and revolting, and diminishes, therefore, the force of the restraints upon it.

The influence of these societies sets a sort of bounty upon past intemperance. There is no one in so high repute among them as a reformed drunkard. And he no sooner takes the pledge, than he becomes a public lecturer, a teacher and enforcer of the true principles of sobriety and decency. Yesterday he was a confirmed sot, degraded perhaps by many years of the most vulgar and beastly indulgence of the worst passions of our nature; tomorrow, without any work of grace upon his heart, or any illumination of truth upon his understanding, with no change in him whatever, except that he is sober, and that he has pledged his honor not to drink again, he comes forward as the public, accredited defender of temperance, the champion of the only true principles on this subject! In my poor view, there is extreme indecency in all this. Supposing him to be soundly cured of his drunkenness, does this public glorying in his present decency, or deep and bitter shame for his former excesses, most become him? I think he had better sit down in the dust and cover his face in shame and sorrow, and instead of taking this public praise to himself for having reformed, weep over the necessity for such a reformation. And when this humble and modest spirit is rejected, no wonder the opposite is soon acquired; and the newly reformed "inebriate," (for even the old words must give way for gentler and softer terms) feels himself at liberty to denounce the very men who have been trying honestly to serve God and their generation, throughout these long years in which he has, it may be, never once been sober. If they will not give up the views of God's word and christian duty which have long led them in the ways of righteousness and peace, and adopt therefor the principles which he inculcates, they must be sneered at, and brow beat, and put down. Well said Paul, upon another subject, 'not a novice, lest being lifted up with pride he fall into the condemnation of the devil.' It will not, I imagine, be denied, that there is this tendency, to honor and exalt the most degraded drunkards the moment they take the pledge; and that in many minds there is a disinclination to the active influence of any persons in these societies, except reformed inebriates. I was lately informed by a member of one of these societies, and an ardent friend of the movement, and this not as illustrating any principle, but only as an amusing incident, that when a very respectable gentleman was addressing the society, and stated that although a fast and devoted friend, he could not plead its cause from personal experience of the evils of intemperance, having never been drunk, but must advocate it by another mode of argument, one of the reformed turned to my informant and insisted that such an one had no right to be heard there—if he had never been drunk he knew nothing about the matter, and ought not to

be allowed to speak! Now I insist that if decency and sound morals sanction this way of dealing with drunkards professing to have just reformed, there is no sufficient reason against dealing thus with thieves and liars, extortioners, and all other perpetrators of crimes, when they profess to have reformed respectively. Were it not an edifying spectacle, truly a beautiful example, to set up a notorious thief, who had just grown tired of stealing, and without any other change in his principles or conduct, had promised that he would not steal any more—to set up such an one, I say, as a public lecturer on the virtue of honesty and the best way to promote it! There is an old adage, set a rogue to catch a rogue—but I think that is the limit of his value. The convict's lonely cell, or hard labor in the penitentiary, are far more suitable for him than the moral lecturer's stand. But why may not he be treated as you treat the drunkard? And the same views may be applied to all other vices. But I believe the public mind would instinctively and justly revolt from the application to those who had practised them, of the method of encouragement and honor applied in this movement to drunkards. Let bands of reformed thieves, or extortioners, or adulterers, or any other corrupt and licentious persons go around the country and attempt to break down the vices which they once indulged, by detailed and circumstantial narratives of the abominations which they used to practice. I doubt not that the mass of decent people would turn away with horror and unutterable disgust from such recitals. But why should they? Why should any one revolt from what is good? And if the principle of action adopted by the reformed drunkards be blameless and useful, why may not reformed rakes, and prostitutes, &c. &c. adopt the same, in the abundance of their zeal for good morals and their pure philanthropy, and like our "reformed inebriates," instruct us and our children in the mysteries of their iniquity, and deter us from their vices by spreading the loathsome details before us? I firmly believe that it is one of the completest methods to corrupt and debauch mankind, that Satan has ever yet suggested. And I cannot cease to wonder that wise, discreet, and good men do not see that such a process is demoralizing. I pray you, tell me, wherein consists the great difference between drunkenness and all other vices, that the public and minute detail of its excesses should promote good morals, while the same detail of other vices would shock every mind, and ultimately destroy the decencies of life? I pray you, explain to me distinctly, whether the course pursued by these reformed drunkards, on this point, would not permit a body of corrupt persons, say swindlers, usurers, extortioners, counterfeiters, lewd women, pirates, man-stealers, debauchees, and what not, professing to have lately abandoned their former manners, to traverse the country, invoking the countenance and aid of all the people in promoting pureness of living, and enforcing their appeals by minute narratives of their own horrible experience in vice? If you say no, tell me plainly so that I can understand you, why not? If you say yes, tell me plainly whether you are ready to promote societies for the suppression of all these vices in this way. After which, I will be proud to learn precisely, whether it will be best to separate, and

separate till every shade of villany has its own society, or whether several kindred vices may not come under the authority of one organization, which may serve for the suppression of them all. When every vice, or every shade of vice shall have gotten its own society to suppress it, and every virtue and every object of interest, great or small, shall have gotten a separate society to promote it, then, I suppose, in the perfection of human wisdom, knowledge and power, we may dispense with the only divinely constituted society on earth, the Church of God, having no more use for the body as such, or the divine influence which the Saviour promised should accompany his people, as he judged they would need it, till the end of time!

There was exhibited in this country a few years ago, a very edifying example of this method of reform by public representations, in detail, of the vices to be suppressed. Indeed, I do not know but that the carrion carcase of the old body still remains. My allusion is to the moral reform, or seventh commandment society, as it used to be called, and is still, perhaps, if it be not defunct. This was also a total abstinence society, and like those we are examining, proposed to encourage pureness of life and manners, and to promote refinement and delicacy of mind, by exposing the secret history of licentiousness! Its method of reform was to make people acquainted circumstantially, with crime; not to allure, so much by exhibiting the beauty of virtue, as to deter by showing the deformity of vice, and that in its most offensive and hideous details. For a time many good men sustained it; but presently it became as clear as the sun—just what all might have known from the first—that its influence was demoralizing in a high degree, tending mainly to debauch and corrupt the people. I do not say that the movement was instrumental in no good—it may have done something, yea, much, to reclaim lewd persons, in particular instances. But it was based upon false principles, and it had to come to nought. There is a striking similitude in this movement to that, in some important features of the two; and judging of the future by the past, and observing the uniformity of the operation of principles, good and bad, we may expect that this will decline and perish too.

We will recur, if you please, to a point from which we have insensibly wandered, viz: the objection against these societies derived from the associations which they foster. Here let us vary the illustration a little, and we have another aspect of the subject, hardly less revolting than that which arises from the co-operation of the grossly immoral. I mean the same association with the profane and blasphemous. You will not dispute with me that Popery is one of the worst enemies of mankind; unfriendly to knowledge, hostile to liberty, subversive of the true religion—absolutely so, where its influence becomes predominant. It is remarkable how errors touch and coincide. We see it here—it has already been shown that the tendency of these societies, inevitable from their radical principle, is to invade the sacrament of the supper. In some instances this rude, most shocking and profane result, has actually been reached. Popery too, has laid its rude hand upon the sacred feast, and robbed it of the cup! Again, it cannot be denied that there is a strong tendency in many minds, as affected by these

societies, to substitute their reformation and influence for religion. You may have observed how even religious people, and sometimes ministers of the gospel, in their zeal for these societies, apply to them the very terms which ages have appropriated to the church, its labors and success—thus we have their hymns, their revivals, their conversions, &c. Now words are but the signs of ideas, and this perhaps, inadvertent, and familiar appropriation of the very phraseology which pious, nay, universal usage has consecrated to religion, goes far to show that there is a tendency in these people's minds to such a substitution. Now we have already seen what every one well knows, that among the principal and most vital errors of Popery is a substantial denial, a virtual rejection of that fundamental doctrine of the gospel, which all christians cling to as for life, justification by faith, not works. We have seen how promptly a Romish priest in our own State has seized this point, how acutely he has incorporated his heresy with his pledge, and attempted to insinuate this miserable and ruinous dogma of Popery into the minds of men, under the guise of temperance. And what is far more surprising and mournful, we have seen how protestants are not ashamed to countenance and defend him in it! Not that they are papists, not that they are heretics, but simply because they are teetotalers; and for the radical and false principle of that class, all else must be sacrificed, and ministers or the glorious gospel of the grace of God join hands with Rome!

I might go on to show how Rome and this false doctrine agree in their contempt of the Sabbath, as a divine institution. These self-styled "temperance" lecturers, invading the sanctuary on the Lord's day, and farther profaning sacred time and places, by teaching for doctrines the commandments of men, the opposite too precisely, of the word of God. Now for myself, I do not feel inclined to unite with Father Jarboe in Kentucky, to teach men that total abstinence is religion; nor with Father Matthew in Ireland, to promote all manner of superstition—encouraging in men's minds the belief of his power to work miracles, while he is extracting from them money, by millions of pounds sterling, to be expended in his private aims; or what is far worse, in fastening Popery on mankind—erecting with the proceeds, for example, as at Cork, a Chapel for false and idolatrous worship, at a cost of eighty thousand pounds, embodying meanwhile, in this organized society, to be identified by badges, medals, &c., a physical force of uncounted numbers, led on by superstitious reverence for this priest, who is gifted, in their view, with supernatural powers—unscrupulous, fanatical, ignorant, and ready therefore, at the word of their leader, for any desperate attempt at revolution. So that it is certain that the influence of this priest, through the movement in Ireland, is to redound to the extension and permanency in that country of one of the worst forms of superstition on earth; and it is in the highest degree probable, that ulterior measures of another aspect altogether, are to grow out of it in civil affairs. Let a Roman Catholic Priest acquire a complete superstitious ascendency over the minds of millions of ignorant men, and hold in his hand millions of money, which they have lavished on him, and—I do not say that the country is at his mercy—but I say, humanly speaking, the country is not safe; the foes of knowledge, liberty, and religion, are now armed with immense power—and none can say what interests will be successfully invaded by such power. But to let all else pass, it is enough to discredit him and his work with me, that he will spend the morning hours of the holy Sabbath, the whole of which God has set apart for the worship of his name, and the preaching and study of his truth—the morning hours he will spend in administering his superstitious pledge, and then encourage the people to dance away the balance, amusing themselves with musical bands, processions, &c. "Come out of her my people, saith the Lord." And by this time, all men ought to know that she pollutes and disparages every thing that she touches.

Finally, out of numerous considerations that yet remain, I mention a single one. Washingtonian or total abstinence societies, usually, if not universally, embody in the pledge no obligation whatever, beyond the mere personal disuse of intoxicating drinks; there is no extension of influence beyond one's personal example on this point, implied in the pledge. That is to say, one may be an accepted member of the association, who does every thing in his power to destroy other men by alcohol, except to offer them the example of drinking it himself. The most efficient and soul-destroying rum seller in all the land may be a blameless Washingtonian. I blush to give him such a name. You had better call him after Arnold. Behold the wretch, wringing the last shilling from the children whom he has beggared, by making the father a sot and sending the mother to the grave with a broken heart—the last shilling that charity has bestowed, he filches from these starving children, to give the father rum; but keeping himself sober to ruin better men, he may take the pledge, and stand unimpeached a member of the society! Now here is an institution setting out to *reform the world in this particular*—and yet it permits its members to traffic in every possible shape, and to the greatest possible extent, in an article which is so ruinous that no member may taste it himself! It is too bad for any member to use it in his own person, but every one of them may do all else in his power to kill other people with it! I humbly conceive it to be a great and manifest discredit to the body, which is organized on such a scheme of personal influence. It would seem to be the simplest suggestion of reason and conscience, that one may not use any influence over another to do that which is wicked in him, and by his mode of judging, is also wicked in the other. We have seen that the starting point of this enterprize is the universal moral obligation of total abstinence. On this principle, well settled in their minds, these people combine to accomplish an universal revolution among men on the subject of intemperance in drink; and they begin their work by deliberately agreeing to indulge each other in the widest possible license to destroy all other people with the poison which they agree to renounce themselves. Can any thing be more perfectly at war with their first principle, than this their second? On the supposition that it is originally and absolutely, or that by force of circumstances, (which amounts in the end to the same thing) it has become a moral impropriety—that is, with all who have any notion of sin—

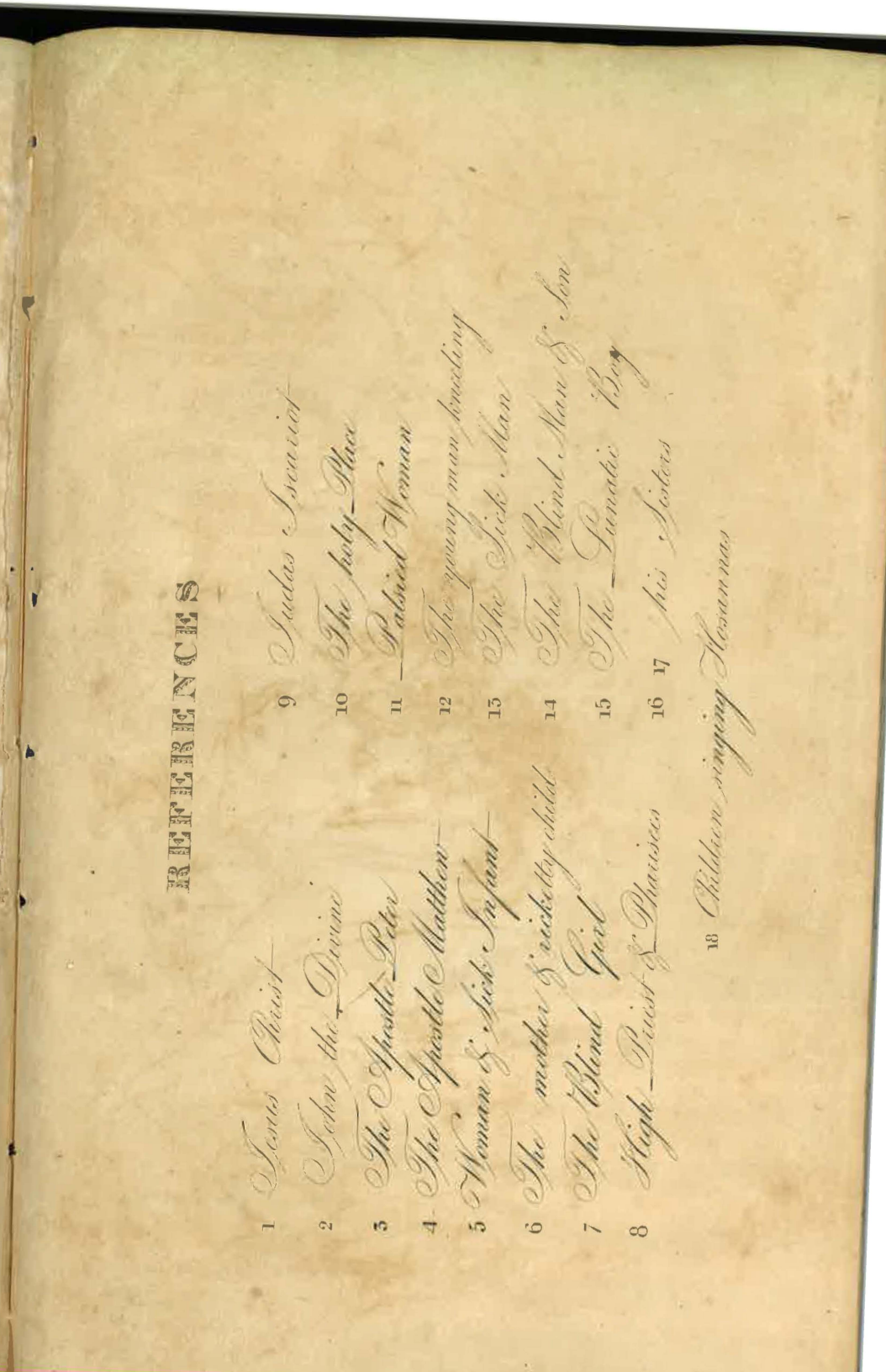
a sin to drink any thing which can intoxicate; (and this is the germ of all the principles set forth by these societies,) what is to be thought of their standard of morality, when they organize upon the distinct allowance to every member, of the undisturbed right to induce as many as he can, to commit this sin? A society contemplating (formed to promote) a moral reform, as to drunkenness, ready to receive into his bosom, all manufacturers and vendors of liquors, all keepers of coffee houses and grog shops, with no change of principle or conduct, so that they only do not drink in person! There seems to me a fatuity about it which stamps the thing with folly; or else a grossness of immorality and inconsistency with its own leading principle, which fixes upon it a stigma still more serious and objectionable, and perfectly conclusive against its claims to our support.

It is impossible for me to be ignorant of the imperfect execution of the work which I now close. I will, however, be allowed to say, that this argument has been prepared under circumstances extremely unfavorable to a clear and full discussion of such grave questions, viz: in a space of time too short to do justice to the subject unless it had fallen into far abler hands—and in the midst, moreover, of many important, pressing and indispensable labors. I have supposed that there was a call for a calm and faithful examination of this whole subject, and I have done what I could. The God of truth will make it subserve His wise and holy purposes. Commending the interests involved to Him, I have done.

I close as I began, with a sincere expression of the confidence, respect, and christian love, with which I am your fellow-laborer in the gospel of the grace of God.

W. L. BRECKINRIDGE.

Louisville, Sept. 12, 1842.


REFERENCES
1 Jesus Christ
2 John the Divine
3 The Apostle Peter
4 The Apostle Matthew
5 Woman & Sick Infant
6 The mother & sick baby child
7 The Blind Girl
8 High Priest & Pharisees
9 Judas Iscariot
10 The Lady Thief
11 Rabid Woman
12 The young man hanging
13 The Sick Man
14 The Blind Man & Son
15 The Lunatic Boy
16 17 his Sisters
18 Children singing Hosannas